WORLD CALL

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1950

Today's China and the Church
—*Luther A. Shao*

Postwar Problems of a College President—*Henry G. Harmon*

January, 1950

Price, 20 Cents

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Vol. 32 No. 1

WORLD CALL

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International Magazine for Disciples of Christ

The Cover

For this issue featuring Christian higher education our cover picture is of undergraduates of Phillips University's College of the Bible—330 strong—as they form a winding line across the campus from the entrance of the university's College of the Bible's new Marshall Building, which was opened for use in 1949. The students are training for full-time service as ministers, evangelists, religious education directors, ministers of music, and missionaries. On other pages in this issue are similar groups from other colleges related to the Board of Higher Education of Disciples of Christ.

Hidden Answers

1. How have transportation facilities in Congo changed?
2. Why is Week of Compassion coming at a later date?
3. How can a person pursue a home course of study?
4. Why cannot some farmers of North India raise chickens?
5. Why must Japan depend heavily on importations?
6. To what institutions does the church look for its leadership?
7. When did Christianity go to Japan?
8. What is a college-related church?
9. Describe the work of the Nanking Church Council.
10. What is the interpretation of the World Council symbol?

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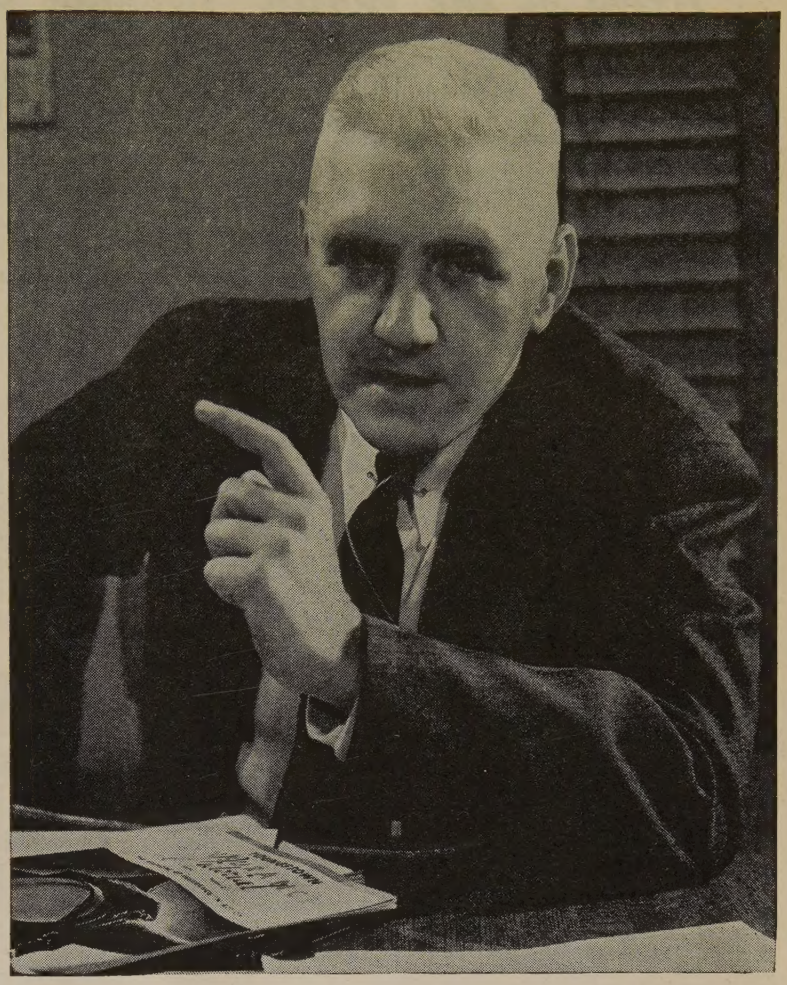
What Will 1950 Bring?

WORLD CALL

1. *Peace or War?*
2. *Prosperity or Poverty?*
3. *Health or Sickness?*
4. *Serenity or Frustration?*



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Global Highlights

News of the World Through the Eyes of the Church

Halsey Heads Campaign for Japan University

NEW YORK. — Announcement was made in November that William F. Halsey (retired), former commander of the Third Fleet in the Pacific, has accepted the position of a Regional Chairman in the $10,000,000 campaign of the foundation on behalf of the International Christian University in Japan.

Admiral Halsey is chairman of the Development Fund of the University of Virginia, and is also a member of the Sponsoring Committee of the International Christian University.

Announcement has also been made that Harold W. Hackett of Boston has been elected vice-president of the university. He has lived in Japan for 20 years as a missionary and as a businessman.

Church Union Conference Held

GREENWICH, CONN.—Six Protestant denominations sent delegates to a conference here on church union, December 14-16. Communions participating were The Methodist Church, Evangelical and Reformed Church, Presbyterian Church in the U.S.A., Congregational Christian Churches, and the Moravian Church in America—Northern Province.

The main business of the conference was to set up a permanent committee "to explore several proposals which will be submitted to interested denominations for a United Church of Christ in America."

Representatives of the International Convention of Disciples of Christ were Geo. Walker Buckner, Jr., Gaines M. Cook, Dale Fiers, R. B. Montgomery, Charles Clayton Morrison and Roy G. Ross.

Sees Faith Being "Watered Down"

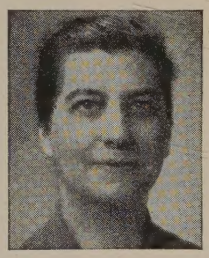
BUFFALO, N. Y. (RNS).—The Protestant faith is being watered down today by "an organized propaganda under the guise of interfaith 'good will' and 'brotherhood,'" Dr. Charles Clayton Morrison, retired editor of the *Christian Century,* told 3,000 persons at the annual Reformation Day service of the Council of Churches of Buffalo & Erie. False tolerance, he said, has "lulled Protestants to sleep" in the face of grave perils to religious liberty and separation of church and state.

"For the past 30 years the Roman Church has been able to block every attempt to secure from Congress Federal aid to education in the poorer states of the union," Dr. Morrison said.

Owens Transferred to Philippines

INDIANAPOLIS.—The transfer of Dr. and Mrs. George Earle Owen from Argentina to the Philippines has been announced by The United Christian Missionary Society.

The specific assignment of the type of work Dr. and Mrs. Owen will do in the Philippines has not been decided and will depend upon the needs of the field and recommendations of the Mission there.



Dr. and Mrs. Geo. Earle Owen

Dr. Owen is serving on the staff of A Crusade for a Christian World until June 30, 1950. He will take some refresher courses in preparation for the Philippine work and they will sail for their new station probably by January, 1951.

Special Days

January and February—
Non-resident Member Emphasis

January through April—
Pre-Easter Evangelism Emphasis

Jan. 1 —Student Recognition Sunday

Jan. 1-8—Week of Prayer

Jan. 15 —Christian Higher Education Day

Jan. 29-Feb. 5—Youth Week

Becker Addresses Town and Country Group

LINCOLN, NEBR.—"The Challenge of the Rural Non-Farm Population to the Churches" was the subject of an address by Edwin L. Becker, secretary of the Town and Country department of The United Christian Missionary Society. He was addressing the sixth annual Convocation on the Church in Town and Country which was held in St. Paul's Methodist Church here November 8-10.

Over a thousand church leaders, educators, editors and representatives of farm and rural organizations and civic and government agencies attended the national gathering sponsored by the Home Missions Council of North America, the Federal Council of Churches of Christ in America, and the International Council of Religious Education.

Tokyo Christian Center Planned

TOKYO (RNS).—A Tokyo Christian Center will be in operation here early in 1950, the Japan Bible Society announced.

The Center, already the home of the Christian Literature Society and the Bible Society, will house all Protestant missions in Tokyo, the National Christian Council, the Japan Christian Education Association, the Japan Council of Religious Education, the headquarters of the United Church of Christ in Japan *(Kyodan)* and all Christian welfare organizations located in the city.

The Tokyo Christian Center is part of a movement which appears to be growing among Japanese clergymen and laymen to erect "Christian Centers" in the heart of Japan's large cities.

Japanese Mark 90 Years of Protestant Missions

TOKYO (RNS).—Some 2,000 ministers and laymen attended a special ceremony here in October marking ninety years of Protestant mission work in Japan.

The ceremony was held in connection with an all-Japan Christian Workers' Conference to rally support for the five-year evangelism drive

launched by the United Church of Christ in Japan *(Kyodan)* last April.

Prime Minister Shigeru Yoshida sent a message to the meeting lauding the Christian missions for contributing to the cultural development and "moral uplift" of the Japanese people. He exhorted the Christian church to continue its efforts in Japan's behalf.

Laymen Asked "What's the Score?"

GREEN LAKE, WIS. (RNS). — A Christian businessman asked lay leaders of the Wisconsin Council of Churches here if they "know what their score is" and told them how to evaluate themselves and improve their churches.

"Success in other phases of world activities is measured by the score," said Bradshaw Mintener, vice-president and general attorney of Pillsbury Mills. "If laymen wish to improve their churches and their ministers they should ask themselves 'What's the score?' on their church activities."

Ask yourself the following questions and then score yourself, Mintener said: What is the program, history and tradition of my church? What is my service to the church? What is my service, as a Christian, to the community?

Spiritual Fatigue Blocks Revival

GENEVA, SWITZERLAND. — A deep spiritual fatigue among religious leaders poses as great a problem to church revitalization in Europe as the still urgent material needs. This conclusion was reached by leading relief officials meeting at the headquarters of the World Council of Churches here.

The relief workers agreed that the World Council's Department of Inter-Church Aid and Service to Refugees is no longer an emergency program to rebuild destroyed churches but a continuing international sharing among the churches.

Robert Root With Worldover Press

WILTON, CONN.—Robert Root, former director of publicity for the World Council of Churches offices in Geneva, has assumed responsibilities here as executive editor of Worldover Press, news distributing agency. Devere Allen is editor of Worldover Press and Dr. Samuel Guy Inman is chairman of its directors.

Mr. Root now edits a new fortnightly publication for individual subscribers known as *World Interpretation.*

Missionaries Sail For Japan

INDIANAPOLIS. — Five missionaries commissioned by The United Christian Missionary Society during the International Convention of Disciples of Christ held in Cincinnati in October sailed on the S.S. "General Gordon" on November 28 from San Francisco to Japan.

They are Misses Adele Bower, Daisy Edgerton and Mary Kay Sluder, and Mr. and Mrs. Aigi Kamikawa.

Other missionaries now serving in Japan are Miss Margaret Lawrence, who returned to the field in August after a year's furlough, and Mr. and Mrs. Hallam Shorrock.

Mr. and Mrs. Kenneth Hendricks, also of the missionary staff in Japan, are now in the United States on furlough.

Bridges to Broadcast Religion in the News

NEW YORK.—Dr. Ronald Bridges, president of the Pacific School of Religion in Berkeley, Calif., has been named commentator on the nation-wide NBC radio program, Religion in the News, it has been announced by the Protestant Radio Commission, producer of the program.

Dr. Bridges succeeds Dr. Walter

Christian School at Chuhsien Re-established

The Christian school at Chuhsien, called "Ruh Teh" (Character Builder) was destroyed during the Japanese Occupation. Immediately after the Army of Liberation took over the city in January, 1949, Christians with the help of the Rural Service Union effected a reopening with eighty pupils. After the establishment of the new People's Government of China in the fall of 1949, the school was established with a government - recognized school board under its old name of "Character Builder." The staff of eight teachers and O. J. Goulter, Disciple missionary, are shown with most of the 180 pupils now enrolled.

W. Van Kirk of New York who relinquished the post after 17 years to give full time to his duties as co-chairman of the Department of International Justice and Goodwill of the Federal Council of Churches of Christ in America.

The Disciples of Christ of Northern California participate in the Pacific School of Religion, a union graduate school for the training of ministers.

Confer on Religion in State Universities

MINNEAPOLIS, MINN.—Official representatives of 25 state universities met here at the invitation of the University of Minnesota for a Conference on Religion in State Universities, October 27-29. Religious needs of universities and means of meeting them were considered by these university representatives and national representatives of churches also attending.

The conference was the first of its kind to be called by a university, although similar meetings have been fostered by religious groups.

Study to be Made of Women in the Church

NEW YORK.—Miss Sarah Chakko and Dr. Kathleen Bliss have been commissioned to take leading roles in the preparation of a world survey on "The Life and Work of Women in the Church," which is to be the most comprehensive study of its kind ever made.

Sponsored by the World Council of Churches, the project was originally approved by the First Assembly of the Council at Amsterdam in 1948.

Miss Chakko is president of Isabella Thoburn College, Lucknow, India, and will direct the project as Secretary to the permanent Commission on women's work. Dr. Bliss, an Englishwoman and former missionary, has accepted responsibility for writing the study. Both are internationally-known church women.

Contest Opens for 1950 Parshad Awards

INDIANAPOLIS. — College scholarships totaling $10,200 as Parshad Youth Week awards are again being offered in 1950 through the United Christian Youth Movement. These scholarships are made possible by Mr. and Mrs. Alfred H. Avery of Malden, Mass., who are now helping finance college work for 31 young people.

Local entries in the contest will be made and judged in connection with National Youth Week, January 29 to February 5. State, regional and national judging will continue through the spring and announcement of the awards will be made in May, 1950.

Entry blanks for youth of Christian churches may be obtained from Lester G. McAllister, 222 South Downey Ave., Indianapolis 7, Ind.

Interseminary Movement Holds Conference

GAMBIER, OHIO.—About one hundred seminarians and teachers gathered at Bexley Hall, the Divinity School of Kenyon College, for a week-end Fall Conference of the Interseminary Movement (Ohio Region) in November. They represented nine seminaries in Ohio, Indiana and Missouri. Among the seminaries participating was Butler University School of Religion, Indianapolis.

Beneath the Spire

ONE of those seemingly indispensable persons is MISS NELLIE STRAITON of Fort Worth, Texas. For 22 years she has been efficient financial secretary of First Christian Church there. In WORLD CALL subscriptions this congregation ranks first in the brotherhood, with 401 last year. Credit goes to Miss Straiton, who also teaches a women's Bible class and serves on the National Benevolent Association's Texas Board.

Miss Straiton

Born in Scotland, Miss Straiton began her education in Ireland, continued it at Texas Wesleyan and Texas Christian University and received an A.B. degree from the latter. She has a sister in Fort Worth, collects miniature furniture, family snapshots and prose and poetry.

* * *

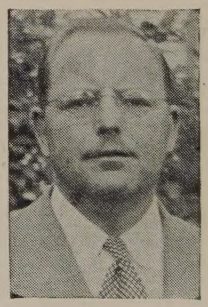
THE chairman of the North Carolina Religious Education Commission is Dr. A. M. (ALVIN MARCUS) FOUNTAIN of Raleigh. For more than 20 years he has served Hillyer Memorial Christian Church in the Tar Heel state capital in nearly every capacity, including church school superintendent and official board chairman. At present he is an elder and teacher of young adults. He gives many addresses in churches and is a district laymen's president.

Dr. Fountain

At the age of 50 he is professor of technical writing and speaking at N. C. State College where he has been on the faculty 25 years. He holds four academic degrees including the Ph.D. He and Mrs. Fountain have two children. His hobbies include genealogy, music and designing children's swings.

* * *

EDWARD CLEMENT ROWLAND, JR., is pastor of East Side Church of Sharon, Pa., a Baptist-Disciple congregation with a membership of 500 united under his leadership nearly two years ago. The work is progressing *exceptionally* well in the best traditions and with equal support of each communion.



Mr. Rowland

Mr. Rowland's undergraduate studies were at Fairmont (W. Va.) State College and he has a Yale B.D. degree. He is studying now for a Master of Theology degree at Pittsburgh-Xenia Seminary. He has been married for seven years to a tall West Virginian, Mary Louise, and they have two children, Mary Diane, 5, and Edward III, 3.

Mr. Rowland has been president of the Disciples Pennsylvania Convention and of the Sharon Ministerial Association. His brother is associate pastor of National City Christian Church, Washington.

—BELL RINGER

WORLD CALL

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As We Look to Japan

DURING the first six months of 1950 various groups in the Protestant churches in the United States and Canada will be engaged in a study of Japan and of the opportunities there for Christian service. These study groups will total several million people in numbers and will include men, women, youth groups and children. The possibilities of such a project in understanding are beyond measure.

During these months WORLD CALL will carry a series of articles discussing the manifold aspects of life in Japan and the Christian program there. A chief purpose of these articles will be to aid in this nation-wide study, but each article will be a unit in itself and of general interest. Included among the authors will be Dr. Ralph E. Diffendorfer, Hallam E. Shorrock, Lois Anna Ely, Kenneth C. Hendricks, Mrs. Hendricks and C. M. Yocum whose article appears in this issue. The series will include also an interview with Nobundo Oda, principal of the Margaret K. Long Girls' School in Tokyo.

Dr. Yocum's article in this issue gives a remarkably comprehensive summary of the history and present status of the missionary work of Disciples of Christ in Japan. For an expanded treatment of the same theme we recommend to readers the author's booklet, *Disciples of Christ in Japan,* published recently by the department of missionary education of The United Christian Missionary Society.

The Voice of Religion in the News

ON our Global Highlights pages there appears the news of the relinquishing by Walter W. Van Kirk of the post of commentator on the nation-wide NBC radio program, Religion in the News. After 17 years of service in this exacting position, Dr. Van Kirk will be succeeded by President Ronald Bridges of the Pacific School of Religion at Berkeley, California. The naming of this brilliant educator as the Religion in the News commentator gives assurance that the standards of integrity and vital interest established by Dr. Van Kirk will be maintained.

This change affords opportunity for comment upon the degree to which we are all indebted to Dr. Van Kirk for the qualities he has brought to Religion in the News. A man of impressive intellectual capacities and with a sure understanding of the facts of the world in which we live, he brought to the program the rare insights of the Christian statesman that he is. Thoughtful Christians and citizens generally are glad for the providing of nation-wide channels for this important program by the National Broadcasting Company. Even more are they glad for the man of religion who has given to the broadcast its significance. As executive secretary of the Department of International Justice and Good Will of the Federal Council of Churches, Dr. Van Kirk will continue as a good servant of the churches. To thousands not familiar with his broader services, he will be remembered as the Voice of Religion in the News.

The Meaning of the Week of Compassion

THROUGH recent years Disciples of Christ in their Week of Compassion offerings have shared their bounty with homeless and needy people in the devastated countries of Europe and Asia. Again in 1950 they plan the observance of this well-named Week of Compassion. The dates are March 5 to 12. Elsewhere in this issue, Dr. C. O. Hawley sets forth the story of the change of dates, the enlarging of the goal and the broadening of the concerns of this brotherhood effort. We would record here our conviction as to the need for this enlargement. Our churches should and can measure up to the requirements of this program in every respect.

One consideration we can well bear in mind is that in many instances we, through our Week of Compassion gifts, are doing something more than providing food, clothing and shelter for the needy, fine as that is. We are also making possible the continuing of the witness of religion among people sorely in need of spiritual guidance. Ministers and Christian teachers and their families have been provided homes, clothing, food, medicines and needed equipment. Such contributions have often made possible the sustaining of life and hope among those who give themselves without reserve to the service of their people. Thus material aid becomes a force in building God's kingdom. All this and more is included in the meaning of the Week of Compassion.

Christians Confer at Bangkok

ONE of the most important meetings of Christians held in years was the Conference of East Asian Churches which assembled in Bangkok, Siam, in December and which was still in session as this issue of WORLD CALL went to press.

The Bangkok Conference was held under the joint auspices of the International Missionary Council and the World Council of Churches. Some might wonder why these two bodies have not merged. The reason is understood when it is noted that the World Council is made up of members appointed by autonomous national church bodies, as for example, the Presbyterian Church in the U.S.A. or the Reformed Church of the Netherlands. The constituent members of the International Missionary Council are national conferences of mission boards or councils of Christian churches in what are referred to as mission lands. Among the churches belonging to these national councils are some which direct their own work entirely. Other churches which are less developed are in part directed or guided by mission boards. Lacking full self-direction, these do not qualify for membership in the World Council.

The line between self-directing churches and those more or less subject to mission board guidance is a very indefinite one. The aim is to bring all to self-support and self-determination as quickly as possible. To accomplish this end it is important that all churches, younger and older, have every possible opportunity for fellowship and for cooperative planning of their work. The Bangkok Conference with its 50 delegates from 15 countries is an example of the manner in which this fellowship is made possible on a world basis. The principal purpose of the 12-day meeting was to map a new strategy of Christian evangelism to meet the needs of Asia under changing social and economic conditions.

ONE message which came to the Bangkok delegates was from the Central Committee of the World Council and was drafted in the July meeting of that committee in Chichester, England. Referring to the chaotic political situation in much of Asia, the Central Committee said that the tidings received from the churches of Asia "during the immense revolution taking place have heartened and inspired us." The statement continued:

"Where conflict has been at its bitterest Christians widely separated in national and political allegiance have been able to meet as children of the one Father, and in their deepest differences to recognize and to maintain their oneness in the faith of Jesus Christ.

"Where the church has been face to face with an unknown and menacing future, Christians have of their own free will decided to remain and to serve their brethren as witnesses for Christ in whatever new forms of society may emerge from the uncertainties of the present time."

It is unfortunate that at a time and in a section of the world in which there is urgent need for a common Christian witness there should have been introduced at Bangkok a note of unbrotherly strife. A well-financed handful of self-styled "orthodox" who habitually assail the "soundness" of the faith of those who disagree with them went to Bangkok to "inform the national churches of southeast Asia of the departure from the Bible" of those who participated in the call for the meeting. These truculent critics also assailed church leadership in Asia for what it termed "support of communism."

UNFORTUNATELY, many of the people of the Orient are unaware of the unrepresentative character of such a dissident group. Even those who understand are unfavorably impressed when those who claim to be Christian in spirit and purpose follow such procedure. It is equally unfortunate when people in this country take statements of such groups at their own estimate. Newspapermen, radio broadcasters and the public in general will do well to note the rejoinder made at Bangkok by the distinguished president of Princeton Theological Seminary, Dr. John A. Mackay:

"This contending group," said Dr. Mackay, "while playing lip tribute to the Bible and Jesus Christ, represents an unbiblical Christianity. While being concerned about communism, it carries on work with communist technique."

Meantime the work of Christian missionaries and nationals in East Asia goes on. Sacrificial service on behalf of humanity and consecration to Christian purposes will continue to give the lie to all such groundless charges of bigoted and contentious spirits.

India and Religious Liberty

THAT the new state of India intends to continue in the way of freedom and tolerance was confirmed last month by the adoption of a constitution guaranteeing religious liberty. Protection is given to all in the exercise of liberty of conscience and all are assured the right freely to profess, practice and propagate their religious beliefs. The only limitations placed on the exercise of such rights is that they are subject to public order, morality and health. Such limitations, of course, obtain in any other country.

It is heartening to see the new India proceeding along the path of enlightenment, freedom and democracy in its development of national policy. The other nations of the world have reason to be grateful for the leadership of Nehru and his associates. WORLD CALL takes pride in the fact that more than a decade ago, when Nehru's name was seldom seen in American newspapers, this magazine commented frequently upon his increasing significance for the future.

Dr. Harmon

Postwar Problems of a College President

By HENRY GADD HARMON*

THE basic equation for education is learned and Christian teachers in contact with able and ambitious youth. Both sides of the equation have given us sore trial since the war. The former have been too few and have been unprepared for the numbers of the latter.

The war and the G. I. Bill of Rights (Public Law 346) alone did not cause the tragic crowding of schools. The problem had been yeasting for seventy-five years.

Collegiate enrollments had mounted rapidly since the Civil War. Increasingly parents wanted their children to go to college to prepare for a better life culturally, economically, spiritually and socially. More and more the thing to do is to go to college.

And industry wanted youth from college. Industrialists criticize the college product but require such training from applicants for positions with a future. The professions have always stressed higher education.

And youth wanted to go to college. Beside the admirable desire for better education, the American institutions have developed that undefined something known as "college life" which may dismay the middle-aged and older, but which is a joy and a benefit to youth.

Also, each year greater numbers of youth were prepared for college. Seymour Harris, in *How Shall We Pay for Education,* shows that as a percentage of the population, high school graduates increased twenty-three times from 1870 to 1940. The deluge of college enrollments was inevitable even without a war.

And they came! In 1900 there were approximately one-fourth of a million persons or four per cent of the population between eighteen and twenty-one in college. By 1940, the eve of the war, the enrollment had gone to one and a half million, or 16 per cent of the same age group. By the close of the war, 1945, the number had dropped to about one million. Last year there were nearly two and a half million, and today the total is a shade greater. In Disciples' colleges the increase was 127 per cent in three years.

Take no comfort in a belief that the state is caring or will care for all the growth. More than one half of the total (50.6 per cent) of college students are in privately endowed schools and 21.3 per cent in church related institutions.

The other side of the equation, the faculty, is equally disturbing to administrators.

Before the war there was a shortage of adequately prepared persons to staff our institutions. Our nation followed a short-sighted policy of at once siphoning off our best instructors for war service. University facilities were depleted within nine months. A few were loaned back to us for instruction of military units, but not for our free uses. Even those exempt or refused by the military were drawn by great pressure of high salaries to war related industries. The colleges were expected to keep the light of learning burning brightly without the fuel or light tenders and this is impossible, except for Aladdin who also was absent.

It would be supposed that at the end of the war, when our former students plus the G.I.'s returned, that our faculty men also would have been sent back. But this was not the case.

To complicate the problem, industry has been able to hold with high salaries thousands of men and women who would normally hold professional chairs.

Nor is the solution in sight. The war cost the lives of many young persons who should be faculty members today. War kept many others out of school for five years, and the required graduate training is long. The new postwar supply of teachers just now is coming out and is still inexperienced. There are 400,000 additional teachers needed during the next ten years. At most we are training 20,000 a year, or one half the potential demand.

The basic educational equation, that is, able teachers in contact with ambitious youth, is badly out of balance. To have too many of one and too few of the other with no hope of correction in the foreseeable future is a tragic dilemma.

Then there is the matter of plant. Even if the ideal is Mark Hopkins and a student sharing a log, for most of us the log must be indoors with a few test tubes, balances and books near by and a place for each of them to live. None of these are now available in reasonable amounts at many places.

Collegiate facilities were badly crowded in 1940. Building programs then in process were interrupted for six years and materials were scarce for a longer time. It has been impossible to provide plant for the prewar enrollment to say nothing of the additional 850,000.

Class schedules are stretched through the entire day and into the night. Instructional equipment is depleted rapidly through overuse. Classes are crowded. Students and their families are living in barracks, trailers, garages, attics, basements and tents. Thousands are

*Dr. Harmon is president of Drake University, Des Moines, Iowa.

still crowded in near-tenement conditions while they learn to live constructively in a wealthy democracy and become leaders in the grand new world. It is a shame and a disgrace. It is impossible to know what are the housing needs on our campus, but the demand is staggering.

Money would not solve all our problems, but it would help. While enrollments have increased approximately fifty seven per cent since 1940, the cost of offering a collegiate credit hour has nearly doubled. At the same time the earning power of endowment has declined. A pointed illustration is given by Seymour Harris in his book previously referred to. He states: "From 1939-40 to 1941-42 the rise in income was about 40 per cent; of gifts and grants to all institutions, only 33 per cent; and of gifts to privately controlled institutions, only 5 per cent." Benjamin Fine recently stated in the New York *Times* that "most United States universities are in the red." Presidents know the disastrous implications of this, and it is a real and great problem to them.

A very bright and welcome ray of hope to the Disciple colleges is the Crusade for a Christian World. Its successful completion will be a lift on plant and finance as well as evidence of a brotherhood's interest in the problems which confront us. Through the Crusade our resources will be enhanced substantially.

Institutions Have Personality

Institutions, like persons, have personalities. They have standards of values; they have beliefs and different emphases. In Disciple schools religion has always been stressed, not alone in formal courses but through the entire program.

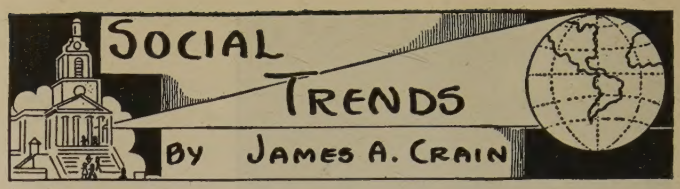
A university's personality, its values and its traditions are perpetuated through the tenure of its faculty and a proper balance between under and upper classmen.

In many collegiate institutions life began anew in 1946. Enrollments doubled or quadrupled in a couple of years with the freshmen and sophomore classes predominating. Sometimes the majority of faculty members were of one and two years tenure. There had been a huge break in the life of the family. The old guard was a minority. New persons with new ideas, standards, interests and purposes had assumed authority with no period of orientation or indoctrination. There was concern lest the past be lost. It was a matter of honest fear, but by and large, schools are finding that the best of their traditions have been preserved and much has been added that is good.

Hardy Problems

If our problems are not solved promptly they will not wither and die. It is estimated that by 1960 there will be eleven million more children in public schools, and the President's Commission recommends that by the same year collegiate enrollment should be doubled.

Editorial assignment limits this discussion to the postwar *problems* of a college president. For the sake of the record, it should be observed that the role is attended by many satisfactions also, and that most college presidents would not trade their life for any other.



IN recognition of the growing importance of economic matters in relation to Christian faith, the Federal Council of the Churches of Christ in America has called a second National Study Conference on the Church and Economic Life to be held in Detroit, February 16-19, 1950. A similar conference was held in Pittsburgh in 1947. Out of that conference came the establishment of a Department of the Church and Economic Life, with Dr. Cameron P. Hall as executive secretary.

Recently the Council set aside the week beginning the third Sunday in January each year as "Church and Economic Life Week." The purpose is to focus the attention of Christians upon men's relationships as producers and as consumers. Churches are urged to emphasize the responsibility of Christians, to bring economic policies and practices more completely into harmony with the purpose for all of life which God revealed in Christ.

Taft On Church and Economic Life

In the call for Church and Economic Life Week, February 16-19, 1950, Charles P. Taft, former president of the Federal Council, said: "Economic life means the current ways of producing and distributing what is essential for living. Unless the churches and the religion they profess furnish the standards of values by which the economic life is to be guided and judged, of what use are religion and those churches? Christianity is far more than just a pleasant Sunday escape from reality for all the lifetime between a baptism and a funeral. But applying Christianity to weekdays cannot be done by wishful thinking or by mere pronouncements. It requires a stimulating and thoughtful process in the congregations themselves which produces free and open-minded discussion of basic values and of what they mean when we as Christians try to act on them. . . ."

Detroit Meeting in February

The National Study Conference on the Church and Economic Life to be held in Detroit in February will be composed of delegates selected on a pro-rata basis by the 27 denominations holding membership in the Federal Council, plus delegates representing local and state councils of churches and other cooperative organizations. The conference will be under the guidance of Dr. Cameron P. Hall and members of the Department's advisory committee headed by Dr. Arthur Flemming of Ohio Wesleyan University. Among other prominent churchmen composing the committee are Dr. John C. Bennett, E. R. Bowen, Nelson Cruikshank, Prof. Kermit Eby, Congressman Brooks Hays, Eric A. Johnston, Bishop G. Bromley Oxnam, Walter P. Reuther, Noel Sargent and Prof. Sumner Schlicter.

Disciples of Christ have been allotted a quota of twenty delegates, to be broadly representative of business, agriculture, the ministry, education, and the professions. Appointment will be made by the president of the International Convention in cooperation with the department of social welfare of The United Christian Missionary Society.

The Christian Church in Japan

By C. M. YOCUM*

IF you were to start from Indianapolis, Indiana, and go due west to the Pacific Coast, then on across the ocean continuing to hold the due west course, you would land on the main island of Japan. The distance across the ocean is 5,250 miles and the trip requires from twelve to fourteen days by steamer or forty hours by air.

The land area of postwar Japan is about the same as the state of Montana. On these islands 73,110,995 people reside. It will help us to visualize the situation if we can imagine crowding half the population of the United States into the state of Montana.

Before World War I Japan had extended her empire until she controlled territory which, if it lay off the eastern shores of the United States, would reach from Labrador to the southern tip of Mexico. Following World War I Japan was given a mandate over the Mariannas, the Marshall Islands and the Carolinas, all formerly occupied by Germany. During World War II she quickly extended her territory until it reached 3,000 miles into the Pacific and embraced the second largest empire in the world. Today she is back where she was in 1854 when her ports were opened to trade with western nations following 250 years of isolation.

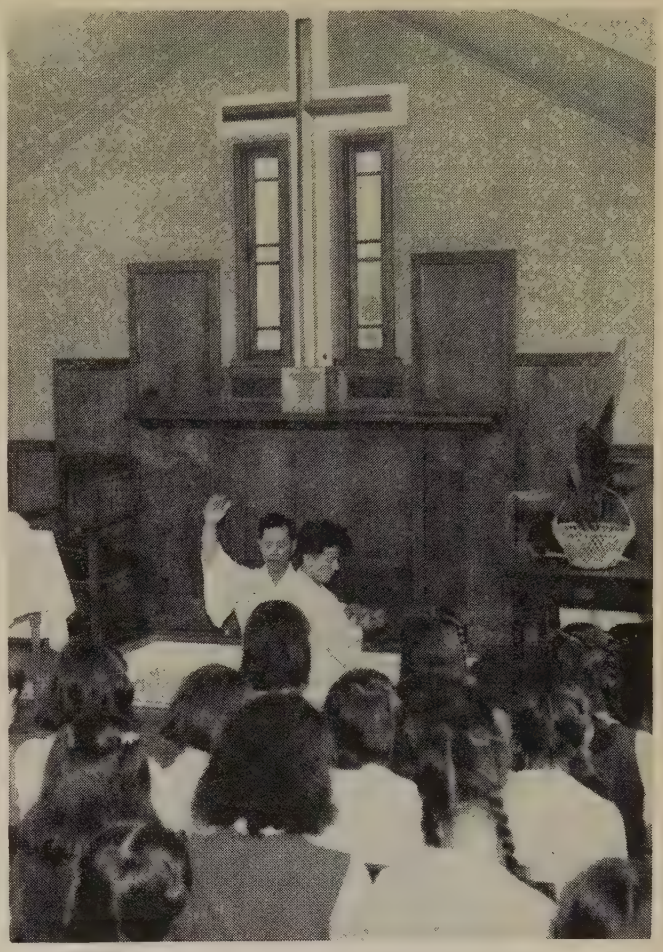
Less than 20 per cent of Japanese land is arable and to use even the 20 per cent requires considerable ingenuity and hard work. The farms are exceedingly small. The arable land is capable of feeding not more than 30,000,000 people and there are more than double that number to feed. In addition to agriculture the Japanese depend much on their fisheries for food. With an exceedingly long coast line they have nevertheless gone far beyond their own waters for fish of every variety, but their fisheries and their farms combined cannot provide an adequate living for the people, hence Japan depends heavily on importations.

Before World War II Japanese industry had developed amazingly. The writer of this article saw Japanese goods, especially rubber soled shoes, for sale in central Africa, and batteries, flashlights and other products in India in the 1930's.

Christianity in Japan

Shintoism and Buddhism have been Japan's principal religions. They thrive side by side, Shintoism being concerned with this present life, Buddhism with the life to come. Christianity first went into Japan in 1549, four hundred years ago when Francis Xavier entered with a Japanese convert whom he had baptized in India. In 1639 Christianity was suppressed and all foreigners banished. At that time Japan had two hundred Christian churches and 150,000 Christians.

The modern Christian movement in Japan began in 1868, the first Protestant Japanese church dating from March 10, 1872. It was located in Yokohama and consisted of eleven Christians. There are now 218,000 Protestants and 100,000 Roman Catholics in Japan.



Nobundo Oda baptizing in Nakano Church

Work of Disciples of Christ in Japan dates from October 19, 1883, when Captain and Mrs. Charles E. Garst and Mr. and Mrs. George T. Smith arrived in Yokohama. That was the year the writer of this article was born. He was baptized by George T. Smith following Mr. Smith's second term of service in Japan while he was pastor of the church at Steubenville, Ohio.

The first Disciple work was in Akita on the northwestern shore of Honshu. There on July 30, 1884, our missionaries baptized their first convert from a non-Christian religion. Our missionaries had gone to other lands previous to the arrival of our first force in Japan, but Mr. Matsumura was our first convert to come from a non-Christian faith. Of the event A. McLean has written:

"The missionaries rejoiced over him as men rejoice in time of harvest, as warriors rejoice when they divide the spoils. They felt that they had abundant reason for joy and thanksgiving when they recalled that one society had spent thirty years and another twenty years and another seventeen years and many seven years before they saw any fruit. They recommended and the society endorsed the recommendation, that a day of thanksgiving be set apart and prayer to God be made for abundant

*Dr. Yocum is chairman of the division of foreign missions of The United Christian Missionary Society.

harvest to follow this first fruit, and that a special offering be taken up for the benefit of missions."

In 1890 our missionaries decided that Akita was too far away from the center of influence in Japan. They therefore decided to begin work in Tokyo, and later entered Osaka, Fukushima and Sendai. Ten years later they made another change in policy. Up until that time the work had been almost exclusively evangelistic. To give stability to the structure they felt that an educational undergirding was necessary. As a result of this change in policy, the Margaret K. Long School for Girls and the Drake Bible College, later to become the Boys' School, came into being in Tokyo.

These two schools stand side by side on adjacent campuses, the Boys' School enrolling more than 900 students and the Girls' School almost as many. Both are junior and senior high schools. In addition to the usual academic work done in schools of such grade there are regular classes in Bible study, a daily chapel service, a Y.W.C.A. in the Girls' School and a Y.M.C.A. in the Boys' School.

Evangelism in the Schools

Less than one-half of one per cent of the people of Japan are Christian. About two per cent of the freshman students in our schools come from Christian families. At graduation, however, some thirty to fifty per cent of the graduates are Christian. This illustrates the evangelistic power of our educational work in Japan. At graduation exercises in the Girls' School in the spring of 1949, Dr. Kagawa delivered the baccalaureate address and it was of considerable length. At the close of it he issued a Christian invitation and cards were signed by 392 girls indicating their intention to become Christians.

Professor Nobundo Oda is principal of the Margaret K. Long School for Girls and Professor Tadashi Tominaga is principal of the Boys' School. Both received bachelor's degrees from Texas Christian University, Mr. Oda taking further work in the Pacific School of Religion and Mr. Tominaga in Yale.

In connection with our churches it has been the custom through the years to conduct kindergarten work. Since the war this phase of service has not been completely restored but we now have three kindergartens with an enrollment of 291. During the war the work of our churches and schools was carried by our Christian Japanese pastors and teachers. Our churches suffered considerably in loss of property and church membership; nevertheless, our congregations kept up their work in a commendable way. As soon as possible following the war Mr. and Mrs. K. C. Hendricks, former missionaries to Japan, returned to Tokyo, to be followed soon by Mr. and Mrs. Hallam Shorrock. They all carry heavy loads of responsibility, working with the Japanese in the educational, evangelistic and social work. The fifteen Disciple congregations in Japan had a gain of 20 per cent in membership last year. There are 631 members.

In Tokyo we have a hospital in connection with the East Tokyo Institute where a day nursery is conducted, a milk distribution center maintained, and where 45,344 treatments were given in 1948, 6,592 of which were charity treatments. There were 254 in-patients of whom 38 paid nothing. From time to time the police have turned foundlings over to the Institute. Following the war the director built an orphanage at Yorii outside of Tokyo where such foundlings may be cared for until adoption into Japanese families can be arranged. Beginning in October, 1947, with one baby and three workers—the baby obviously the child of an American soldier and a Japanese girl—it now has more than twenty-five babies and plans are under way to care for five more. Since the beginning, thirty-six foundlings have been taken in, four of whom have been adopted. A brother of the emperor visited the orphanage in the spring of 1948 and was much pleased by both the equipment and the general appearance of the institute.

Disciples of Christ in Japan cooperate in the Tokyo Women's Christian College and in the Japan Theological Seminary. In the seminary our preachers are trained, our own nationals and missionaries instructing our students in our history, traditions and doctrines. Our churches also cooperate in the Japan Council of Christian Education, and Hallam Shorrock, a Disciple missionary, serves the Council on a part-time basis as secretary of youth work.

At the beginning of the war the military leaders of Japan ordered the organization of a united Protestant church in Japan. It now includes 133,000 of the 200,000 Protestants and 1,307 of the 1,864 Protestant churches. The United Church is still in process of organization and development. It has not as yet crystallized. Within it our churches continue their practice of weekly communion and of immersion, choose their own pastors, elect their own officers, and conduct their own affairs. They hope for a form of union in which they may continue to give full cooperation without sacrificing any of their vital convictions.

Opportunities for Evangelism

Japan is a rich field for evangelism today. General MacArthur recently said to E. Stanley Jones, "Where you now send one missionary send a hundred. This is the greatest opportunity the church in the world has faced in five hundred years. How long the door may be open is uncertain, probably ten years." A letter from Dr. Kagawa written in the spring of 1948 states, "I am winning 50 to 100 souls a day by preaching to audiences averaging 5,000 people. Already I have won 130,000 in twenty months."

In order to meet the evangelistic challenge, Mr. and Mrs. Aigi Kamikawa were appointed missionaries to Japan at the International Convention in Cincinnati. Miss Margaret Lawrence, missionary to China, unable to re-enter China at the present time, is now serving in Japan. Three other young ladies who were appointed for China at the Convention in October—Miss Adele Bower, Miss Daisy Edgerton and Miss Mary Kay Sluder—sailed on November 28 for Japan and will serve there until it is possible for them to go to China. A number of occupation personnel are also helping with our churches and schools. This list is too long to record here but our hearty gratitude is extended to all of them. Twenty-five additional missionaries are requested by the Japan Mission and we hope to select and train these within the next few years.

Rural Communities in North India

By W. D. HALL*

Allahabad Agricultural Institute has pioneered in agricultural research and teaching of farming methods in India.

NOWHERE in the world does the farmer live on a narrower margin of subsistence than in India. His place in the socio-economic order is determined by strong religious sanctions and there are definite limits to what he can do. In most countries a farmer may raise chickens if he wishes to, but in India social and religious restrictions make it impossible for many farmers to do so.

It is natural that many converts to Christianity have come from the poorest, the most hopeless, and those who had the most to be gained by freeing themselves from such a system. This has meant that Christian communities have borne a heavy burden of economic problems and that one of the major problems of the missionary has been raising the economic level of his people.

This problem of the economic development of the Christian community has had, for the missionary, two main aspects: (1) How can we help the people without making them dependent upon us? How can we help them to raise their economic level through their own efforts rather than through foreign subsidies? (2) How can we justify this emphasis on economic help and at the same time make it evident that spiritual values are primary!

The early missionaries were inclined to approach the needs of their new converts directly, and the pattern of the "Ma-Bap" relationship became established—so-called because the missionary became the "Ma-Bap" or mother and father of the converts, helping them by gifts of money, land, jobs and other forms of direct aid. Since converts often came individually it was sometimes necessary to take them from family and caste groups and relocate them in little colonies on mission land or around the mission compound. This made them even more dependent upon the missionary and his bounty. Having seen the effects of this approach over a period of years, missionaries today are almost universally opposed to it. But the same needs which caused the early missionaries to work in this pattern still exist, and the only way to avoid it is to find a more constructive method of help.

In rural areas efforts have followed two main courses. The first is to encourage new Christians to continue in their villages and family groups, thus avoiding the breaking up of the old economic and social patterns. Retaining the old relationships has its difficulties as well as its advantages. There is always the danger of falling back into old religious patterns, but there is also the possibility of infecting friends and neighbors with the new enthusiasm.

The second way we have found to break out of the old pattern of direct help is to give the sort of indirect help that will help people to help themselves. Instead of loans, gifts and charity, the missionary devotes his time and money to introducing better means of cultivation, better seed, better implements, better livestock, and more thorough knowledge.

Having the agricultural improvements introduced by the evangelistic missionary ties the economic improvements to the spiritual message, but too often such efforts have failed because the missionary lacked sufficient technical knowledge. It is important for the missionary to have the technical help available to insure success in his introduction of improvements. If this can be done, there is no necessity for divorcing the program of economic development from the program of evangelism by turning it over to secular experts who will ignore the spiritual implications.

Projects Under Way

There are several rural reconstruction projects now in operation in north India which are attempting to maintain the proper balance between technical knowledge and skill on the one hand and the spiritual implications of such a program on the other. One of these is planned around a series of rural centers throughout India. This program has been worked out by Dr. John Reisner with the backing of Church World Service and Agricultural Missions Incorporated.

The basic units of Dr. Reisner's program are rural reconstruction centers, such as Wadhalla and Ghaziabad. These were chosen because of strategic location and existing facilities which will be useful in the program. They are not to be demonstration centers but *operating centers* from which teams of trained leaders can go out to work in surrounding rural areas. Each team will consist of an agriculture specialist, a teacher for adult education, a doctor or health worker, an evangelist, and possibly others. At each center is

*Missionary to India with The United Christian Missionary Society.

a school or training institution, a hospital or health center, a distribution center for seeds, plants, nursery stock, chickens, etc., a church, and possibly an industrial training institution.

This is planned to operate as a cooperative program—not as competing programs of agricultural, medical, and educational emphases with a preaching program tacked on so that it can be called Christian. The aim is to help people in all phases of their need and to infuse the whole thing with the Christian message—in a sense to put the Christian message into practice and make each phase of it explicit.

India Village Service is a similar project. So far it has been limited to one area of the United Provinces, but it has been going on there for nearly three years under the leadership of Dr. and Mrs. W. H. Wiser. Their program is planned around highly qualified individuals who go and live in villages, learn all they can about the villages and their problems and bring their technical knowledge and personal experience to bear on solving them. The whole thing hinges on getting individuals who are not only properly qualified academically but who have also had successful experience in teaching. In order to secure such people, salaries are paid commensurate with what they could receive in other lines of work. Even so, the worker's background of Christian experience and service is his main qualification.

Such a program must advance slowly if it is to build solidly. A good beginning has been made, and the high quality of the workers, the thoroughness with which the work is being done, and the good results achieved thus far give great promise for the future.

A third program of this nature is the agricultural extension service of the Allahabad Agricultural Institute. The Institute was started by Dr. Sam Higginbottom more than thirty years ago, and through the years it has been a pioneer in agricultural teaching and research. Now it pioneers by making available the services of extension agents, or agricultural advisers as they are often called, to missions which wish to cooperate in such a program. The agents are members of the Institute staff in the same sense as classroom teachers, but their teaching is done in villages many miles removed from the Institute campus. Through their work it has become "a college without walls." This program attempts to take the technical knowledge of the agricultural college and experiment station to the village cultivator. And it tries to do this in such a way that it will reinforce the gospel message and strengthen the sense of Christian discipleship of the village farmer.

Work at a Disciple Mission

The program can be illustrated by its work in a particular situation. The India Mission of Disciples of Christ, located in the Central Provinces, wished to secure an agricultural adviser. The Institute is interdenominational and this Mission is already cooperating in its support. Now, in addition, they contribute to the Institute budget the cost of maintaining an agricultural adviser. The extension department of the Institute secured the services of one of its B.Sc. graduates who has had several years of successful experience in government service and in teaching agriculture. For the first two years he lived in a remote village learning all he could about the agriculture of the area and the problems involved. At the end of this period he moved to a central station in one of the most promising agricultural areas of the Mission and established a center for growing and distributing improved seed, chickens, and nursery stock. Periodically he visits all the villages of the area to learn of their problems and to give whatever help he can. From government research and experiment centers he gets improved seed and poultry which he multiplies for distribution at his rural center.

This adviser helps conduct agricultural fairs all over the Mission. He teaches agricultural improvement in evangelistic teaching *melas.* He tries wherever possible to get individuals to introduce improved methods or improved seed, depending on the success of these individual efforts to serve as a demonstration. Wherever possible he works through the local pastor or evangelist so that he will strengthen rather than compete with the evangelistic program. The adviser's work is directed by the extension department of the Agricultural Institute, but there is also a committee of the Mission to advise the Institute authorities and help work out matters of policy.

Progress and Difficulties

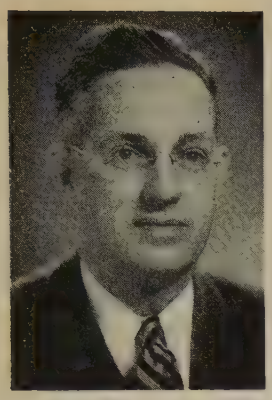
Our experience so far is that this program makes very rapid progress in solving technical problems and introducing improvements in agriculture and home life. The chief difficulties have come in personal relationships and in integrating the program of economic development with the evangelistic program. Such difficulties were anticipated and are being worked out as they arise. This program has been in operation in two Missions for more than two years.

None of these programs are aimed solely at economic development. They do not assume that raising the economic level of Christians will solve their major problems. If we concentrate too much on economic determinism, which has led both capitalists and communists astray, our actions might teach what our words deny, that man lives by bread alone. As Christians we are faced with the dilemma of wanting to feed the hungry and give the poor more of the physical goods of life while at the same time believing that "a man's life consisteth not in the abundance of the things which he possesseth."

The solution of this dilemma lies in our recognition of the fact that things are not good or bad *per se*—their goodness or badness depends upon our attitude toward them and the use we make of them. Whether we have helped or harmed a man by raising his standard of living depends upon whether we have also helped him gain a deeper sense of his stewardship of the things God has given him, or whether we have merely made him a slave to material things. The underlying philosophy of all of these rural reconstruction programs is that it is possible to carry on agricultural improvement and economic development in such a way that we not only make better farmers but make them better disciples of Christ and create in them a deeper sense of their dependence upon God.

The College-Related Church

By KENNETH IRVING BROWN



Kenneth Irving Brown for ten years has been president of Denison University, a Baptist institution at Granville, Ohio. Before going to Denison Dr. Brown was for ten years president of Hiram College, historic college of Disciples of Christ. Dr. Brown is the immediate past president of the Association of American Colleges. He is an alumnus of the University of Rochester and holds the degrees of M.A. and Ph.D. from Harvard.

IN days of old when denominations were founding colleges, they gave as their reason the churches' demanding need for an educated leadership. And the colleges did their part. They trained leaders for the pulpit, men with alert minds and stout hearts and a sense of devotion to their work. They also trained leaders for the pew, men and women with respect for learning, consecrated to the church and its mission, willing to give their full support to the forces of righteousness in the eternal struggle against evil.

The college true to its Christian heritage has never forgone its responsibility for training leadership for the church. But it may legitimately be questioned whether the task is fulfilled as effectively and zealously as a century ago. And there is reason to remind the Christian college and its leaders that the responsibility is still with them, for the church still looks to the college for its leadership both in the pulpit and in the pew.

The Christian college, moreover, has the additional responsibility of bringing Christian truth and the Christian spirit into the classroom and campus. The total impact of the institution must be Christian if it is to be true to its purpose.

Those of us close to campus life must be aware that none of these responsibilities are being completely fulfilled. And yet the Christian college of today is definitely and purposefully attempting to be true to these high purposes of its calling. But one most discouraging fact is the surprising and alarming apathy of the churches to the colleges. There are frequent days when it would appear that the college is more concerned for the mission of the church than is the church for the mission of the college.

The relations of church and college fall into three groupings. There are certain denominations which have maintained strong connections of support and control and their colleges are today in full effect "denominational colleges." There is usually a great preponderance of students and faculty from the church of its allegiance, its budget is generously aided by church contributions, and its trustees are all or nearly all from the single denomination. I can think of one such college, academically well recognized, with 55 per cent of its students from its church, with all of its trustees from its church, and with the church contributing in excess of $100,000 annually to its budget of three-quarters of a million dollars.

At the other extreme is the group of colleges which have publicly cast aside the ties of the past. In some measure they hold fast to the Christian tradition but they refuse to recognize that tradition in special relation to the church of their founding. Independent private colleges, they call themselves; sometimes they insert the adjective Christian; more often they do not. Church-relatedness for them is a thing of the past.

It is the third group which holds most of our Disciple and Baptist colleges. They fall somewhere between the "denominational college" and the independent institution. "Church-related" is the term most often used for this group; and the warmth of that relationship varies from stout-hearted cooperation to indifference, depending on the success with which intelligence and zeal have held to common purposes.

The middle years of our century are likely to see this third group of colleges make definite answer to some major questions of intent and direction: *Will they move to closer fellowship with the church or will they move toward the independence that may be either Christian or secular? Will they make the training for Christian leadership a primary or a secondary function?*

Dr. Perry Gresham at the recent Cincinnati convention raised this question for Disciples when he said, "We never have made up our minds whether our colleges are founded and encouraged by the churches as their part of the responsibility to educate the young people of America or whether the schools have the fundamental purpose of serving the churches by training laymen and ministers to continue and extend the faith."

The answer which this third group of colleges makes to this important question will be significantly influenced by the answer of the churches to Dr. Gresham's implied question. For a college must depend for its continuance as a church-related college on a college-related church, a church which is continually aware of the importance of higher learning and which seeks to support and sustain it.

With this awareness the college-related church has pride in the colleges of its area, particularly those which share ties of loyalty with the same denomination. And I find also some evidence of increasing pride in those colleges of other denominations which are sponsoring vigorous programs of Christian campus living. If this pride is large and justified it is inevitable that many of the young folks will matriculate at these institutions.

One learns something of the vitality of the college-related church by the number of its young people attending college and recognition given them by the church. A college-related church encourages its young people to seek higher education and provides guidance

in the selection of a college that will best suit the young person's needs. Some such churches have "Go-to-College" clubs with guests from academic life to speak on the opportunities of campus experience.

Then come the steps of follow-up: the listing of the young people and their chosen colleges on the church bulletin; the note of friendship from the pastor; the welcome home at vacation times; and the deliberate effort on the part of the church to make use of these young persons with their maturating experiences when they return to the home church.

A Methodist church in Cincinnati recently said to its pastor, "We want you to take a week at the expense of the church to visit those college campuses of Ohio where our church's boys and girls are studying. Make sure they know our hearts are with them and that we shall welcome them back into our church program when the time comes." That is a college-related church.

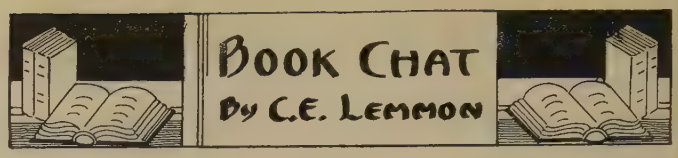
Affection dies when it lacks food to feed on. The regard of the church for the college will grow lukewarm unless there are definite plans, mutually agreed to, for bringing before the churches the story of the success, the progress, the problems, and even the inadequacies of the neighboring Christian colleges. Many denominations have their Education Sunday. But "education," like "religion," is a term too broad to have flavor for the average tongue. Somewhere in the church year there may well be designated attention for particular institutions, with speakers from their faculty in the pulpit, with students reporting to the church's young people, and with as many ways taken as possible to renew the fellowship which gives life to righteous pride.

Such fellowship between the college and church, however, is a matter of both heart and pocketbook. Where the heart may not prompt, the gesture of giving is empty. And where there is the protestation of words without the support of the pocketbook, the heart beats faintly. The action of many denominations in organizing their unified budgets makes it impractical for the churches to have their special offerings as was the practice in earlier days. Then let care be taken that the cause of Christian education is generously supported in the over-all program. And the college-related church will remind its faithful members that many a college has been strengthened and enriched by the bequests, both large and small, from loyal and often unknown friends.

Moreover, to the college-related church there will come a broadening concept of Christian education. The day of the *denominational* college by any narrow defining is waning. But the day of the *Christian* college is on the increase. Denominational labels still adhere, but many a college with strong church-roots prefers to be known first as a Christian college. And church families are choosing colleges for their young people with concern for Christian backgrounds but relative indifference to the church connection.

It is not beyond possibility that the college-related church may look to the schools for companion leader-

(*Continued on page* 24)



IN a society where the great professions have so much influence and come in contact with people on such an intimate basis, professional ethics is an important matter. We like to think of our doctors, lawyers, teachers and preachers as men of character whose lives and conduct are based on carefully considered principles. There is not much emphasis given to the ethical training of the professions. The lawyers have a one-hour course for one semester on professional ethics; the doctors get it, if at all, by implication; and the preachers are supposed to have their professional ethical standards fixed as an implication of their profession. But is this enough? Should not the great professions face the ethical implications of their calling with more thoughtfulness? Surely this should be true of the ministry.

Under the auspices of the Home and State Missions Planning Council of the Disciples, a ministerial code of ethics has been formed. The leaders have been wanting a book on the subject of ministerial ethics. Charles B. Tupper, pastor of the historic First Christian Church of Springfield, Illinois, and a pastor of fine abilities, was chosen to write the book, a short volume which he aptly titles *Called—In Honor.* The author does not preach to his brother ministers—he merely suggests the outlines of ethical conduct. And he knows the problems of the minister, the pressures that come from congregation, community, communion, and the world. He knows how easy it is for the preacher to be a confused, distracted individual running about without aim or purpose, serving as a kind of glorified chore boy for the most persistent claimants on his time. He knows also the subtlety of the preacher's temptations. Dr. Tupper helps us see the importance of the preacher "possessing his soul" and out of the welter of life fixing his gaze upon the important things and organizing his personality to hold in honor those things to which Christ has committed him. It is a fine book, written by a fine man, for a fine purpose.

IT is always a pleasure to hear Jack Finegan. He has a disarming simplicity that makes it all look very easy. This simplicity and directness carries over into his written word. His new book, an outgrowth of addresses made to college young people, bears the title *Like the Great Mountains.* It is a series of miscellaneous brief, pointed talks, most of them dealing with the basic premises of our Christian faith. Out of long experience with college students, we can say that this is the way to do it. We are certain that Dr. Finegan is listened to with appreciation and profit wherever he speaks to youth.

GEORGIA Harkness, in her latest work, *The Gospel and Our World,* makes a penetrating analysis of the situation of the church. She does not think the church is failing nor does she think it succeeding. She feels that the church lacks the abundant success it ought to have. To her mind the trouble is in the church's inability to *communicate* its gospel properly and effectively. Her lectures are a discussion of this

(*Continued on page* 45)

The 1950 Week of Compassion

By C. O. HAWLEY*

C. O. Hawley

THE Week of Compassion has become a significant and appreciative observance of the churches of Disciples of Christ. It has become an experience of unselfishness, joy and spiritual uplift. To the needy people of Europe and Asia the offerings have indicated that Christians are those who care. Tomorrow's world waits upon the compassion of American Christians. Never before has the individual Christian had a greater opportunity to cooperate with his fellow Christians to help shape the future.

For three years the offerings of the Week of Compassion have been used for the relief and rehabilitation of Europe and Asia through Church World Service, a united organization of Protestantism for rendering service in the name of Christ and the church to those who are in physical and spiritual distress. The allocation of A Crusade for a Christian World to Church World Service—$1,500,000—has been paid because of the generous response of the churches in 1947, 1948 and 1949. In light of this splendid achievement much time has been given to a thoughtful consideration of the 1950 Week of Compassion.

The Needs Continue

Even though the allocation within the Crusade has been paid in full, the needs continue. It is felt that the churches desire that Disciples of Christ continue their financial support of this truly interdenominational churchly service. The enterprise is so vital to human life and to the future of the world that, by the very nature of compassion, responsibility is inescapable.

The reason for the continued support of Church World Service is illustrated by a statement of a visitor to Europe: "I've been in Germany for ten days and I have seen enough to make me realize that we are facing the greatest opportunity we have ever had to speak a word of Christian concern for God's children and to make a real contribution to peace. There is a tremendous need for food and clothing among 12,000,000 refugees in Europe. There is especially much need among the Hungarian DP's. They are facing the winter without adequate clothing and I have seen both DP and refugee camps that can use every piece of clothing we send; but it is not limited to such concentrations. I've seen cellar homes in which children and grownups are without any clothing other than what they have on their bodies. In Essen, alone, I was told that there are 10,000 such families. The furniture of such a family consists of one old bed and cookstove, sometimes no chairs or other furniture. I remember in one room there lived five people, and the room was no larger than eight by fourteen feet."

A Goal of $1,500,000

The financial goal for the Week of Compassion in 1950 is $1,500,000. This is three times the goal of former years. Two hundred and fifty thousand dollars is allocated to Church World Service for relief and rehabilitation in Europe and Asia, and the remainder to the other agencies cooperating in the Crusade.

The reason for increasing the financial goal to $1,500,000 is two-fold: First, many of the agencies within the Crusade are administering work similar to that carried by Church World Service. Second, it is the purpose to make the Week of Compassion this year a great period for the churches to secure their financial goals in the Crusade. This is vital in the third year of the Crusade.

Crusade funds through the Week of Compassion are desperately needed because of urgent appeals from over the world and the necessity to achieve the total Crusade goal.

In the Philippines a successful completion of A Crusade for a Christian World will completely restore all of the war-damaged churches. The Philippines suffered the heaviest devastation of any of our mission fields in terms of property and equipment destroyed by the air raids of World War II. In our own nation one hundred new churches have been organized as a result of Crusade help. Another one hundred can be organized when adequate Crusade funds are available. A Christian program on many a college campus is delayed while it waits for Crusade funds.

The New Date

The date of the Week of Compassion for 1950 is March 5-12. The reason for this change is that last year the observance came the third week in February and then late in March "One Great Hour" was promoted by Church World Service. This dual promotion appeal caused considerable confusion and misunderstanding. This year Church World Service will promote "One Great Hour of Sharing" on March 12, and on this date the observance of the Week of Compassion will come to a climax. This permits Disciples of Christ to be a vital part of the united observance this year. Such a relationship will be a source of inspiration and strength to the churches.

Every church is requested to respond wholeheartedly to this united and enlarged program of the Week of Compassion this year. Some churches will see here an opportunity to complete their Crusade commitments in a single great offering in this one week. Jesus is our example of compassion. If we care we will share. The words of Paul, "Bear ye one another's burdens and so fulfill the law of Christ," have meaning for the emergencies of human need which confront the church of our day.

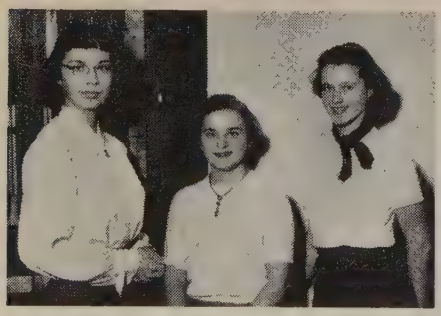
*Dr. Hawley is executive director of A Crusade for a Christian World.

LYNCHBURG COLLEGE, Lynchburg, Va., has graduated 211 ministers and 4 missionaries. The students shown above are now studying at Lynchburg in preparation for careers of Christian service. Seventeen are not pictured.

The Church College Trains Christian Leaders

Two first-year students at CHRISTIAN COLLEGE, Columbia, Mo., have chosen social work and religious education for their careers.

MIDWAY JUNIOR COLLEGE, Midway, Ky., has four students who are preparing for careers in Christian service. The school was 100 years old last June.



Three girls studying at WILLIAM WOODS COLLEGE, Fulton, Mo., will give full-time Christian service.

MANY WORLD CALL readers will find among the faces pictured on this and the next three pages one or more familiar to them—perhaps a son or daughter, perhaps a young person from the local church. These are all undergraduate students enrolled this year in the seventeen colleges and universities which are members of the Board of Higher Education of the Disciples of Christ. All of them have chosen a field of religious service for their life's work. They will become pastors, social workers, directors of religious education, ministers of music, missionaries—in nearly every case going on from their colleges to three or more years of graduate work.

At the beginning of the 1949-50 school year, there were 1,322 of these undergraduates who had chosen religious professions. In addition to these, 623 students were enrolled in Disciple graduate schools of religion.

Most of the institutions represented here are liberal arts colleges whose aim is to provide their students with a broad general education and to give them solid background for whatever specialized work they may choose to follow. While these Christian colleges do not especially emphasize the preparation of religious professionals, most Disciple young people who enroll in graduate schools of religion and social work are graduates of these colleges.

SOUTHERN CHRISTIAN INSTITUTE, Edwards, Miss., was established in 1882 and has prepared many of the South's Negro leaders since then. This group is interested in full-time Christian service.

The Student Crusaders group (above) at TRANSYLVANIA COLLEGE, Lexington, Ky., is made up of 94 students planning to enter the ministry, missions and similar work; 42 will enter the ministry, 21 social work, 27 religious education, and 4 missions. The group comprises about 20 per cent of the total enrollment.

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CULVER-STOCKTON COLLEGE, Canton, Mo., is educating these nine young men and women for positions in religious work. One of the boys follows three uncles through Culver-Stockton into the ministry. The Disciples of Christ Historical Society is housed in the college's new library building.

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JARVIS CHRISTIAN COLLEGE, Hawkins, Texas, has an enrollment of about 250 students, of whom the group at the right are preparing for careers in church and social work. Under the direction of its new executive vice-president, Dr. John B. Eubanks, Jarvis is engaged in an extensive program of revitalization.

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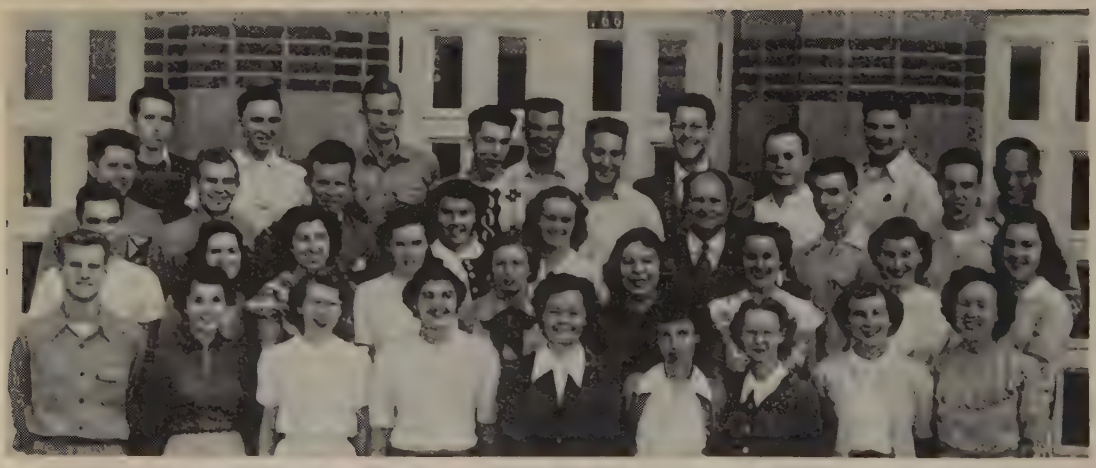
About 40 students at HIRAM COLLEGE, Hiram, Ohio, are planning to enter the ministry and other Christian work. Approximately half of the group is shown below. The year 1950 marks the beginning of the second century of Hiram's history.

Pictured here are approximately half of the undergraduate students preparing at DRAKE UNIVERSITY, Des Moines, Iowa, for Christian service professions. Established in 1881, Drake has prepared 2200 students for the ministry and religious education work.

BUTLER UNIVERSITY, Indianapolis Ind., has enrolled this group of prospective ministers, social workers and religious education directors in its undergraduate school. Butler is now in its 95th year as a Christian institution of higher learning.



CHAPMAN COLLEGE, Los Angeles, Calif., has enrolled these young people (and about ten others not shown) who have chosen careers in religion and social work. Chapman is planning to expand its facilities to become Christian University. A new campus site has been secured.

Students of the Ministerial Department of BETHANY COLLEGE, Bethany, W. Va., are pictured here. Fifteen Bethany students have regular pastorates near the college. A student must be at least a junior before he is permitted to serve a regular parish.

The group pictured here are preparing at EUREKA COLLEGE, Eureka, Ill., for full-time Christian service careers. Eureka has approximately 330 students and was founded in 1855.

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Note:—PHILLIPS UNIVERSITY's undergraduate group preparing for ministerial and social work careers is pictured on the cover of this issue of WORLD CALL. Phillips is at Enid, Okla.

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ATLANTIC CHRISTIAN COLLEGE, Wilson, N. C., will be represented in the religious professions by the group pictured at the right.

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Pictured below are less than half of the undergraduate Christian service students of TEXAS CHRISTIAN UNIVERSITY, Fort Worth, Texas.

Today's China—and the Church

By LUTHER SHAO*

ALLOW me to share some of my impressions of the People's Liberation Army and the government of the new regime: The Communist army and officials live a simple life. They eat and dress simply. We can hardly distinguish between a soldier and a military official of higher rank. At least they are not corrupt. They work hard, whether fighting at the front or working at the rear. All proclamations guarantee religious freedom, but the liberty of anti-religion is equally assured. So far church work and worship are not interfered with.

All schools must be registered with the government. All teachers and students receive instruction in the teaching of communism, especially the principles of the "New Democracy" of China. Religious instruction and worship are not allowed in classrooms in school hours. The school is governed by a committee made up of the principal, deans, teachers, student representative and servant representative. All the hospitals, including Christian, must be under Communist supervision.

The Communists have study groups meeting every day to study principles of communism and criticize themselves frankly and openly. An ordinary soldier may criticize his superior officers. Every one has to work hard. They emphasize productive work. They are thorough-going in everything. They are willing to eat bitterness. They stress that action and theory should go together. Every type of work is valued from the point of its contribution to the welfare of the people. These points are certainly real challenges to us.

Christian Work in General

A Federation of Churches has been organized in North China and churches work more closely together than before. The school of religion in Yenching University is still carried on under the leadership of Dr. T. C. Chao.

In Nanking, I am chairman of the Nanking Church Council. We have a union prayer meeting every Monday. We had a retreat of Christian workers. During the summer there was a union young people's conference. As a result of this conference an inter-church youth fellowship was organized.

We also had an institute of training laymen for six weeks. They met twice a week. It was heartening to preside at the graduation exercise, giving certificates to 131 graduates. The oldest graduate was seventy-one and the youngest fourteen years of age.

There was a union training conference for daily vacation Bible school workers. We published a special pamphlet which tells the purpose of Nanking Church Council, its membership and its work. This is used for distribution among the non-Christian group, especially the People's Liberation Army.

*Secretary of the China Mission of Disciples of Christ, stationed in Nanking. This article was taken from a longer letter by Dr. Shao, written several months ago, but only recently received in the United States.

Disciple Work by Stations

Let us turn now to consider Disciple work, station by station. In *Hofei* the hospital is carrying on remarkably well under the Chinese committee of six. Many soldiers of the liberation army came for treatment. The Hofei community has a good impression of our hospital. This point of contact has given us a way of approach to the government authorities on other matters relating to the church and school. Coe Memorial School will be re-opened under the leadership of Miss Hu Ya-lan and will emphasize productive education. Miss Wenona Wilkinson and Miss Verla Elliott are working hard and are an inspiration to all. The free school for the poor will be moved to the former site of the Women's Center. One time the church was occupied by soldiers, but services have been resumed. Because of Pastor Pan's delay in getting moved to Hofei, Pastor Li Cheo-wu went there for six weeks to help. Retreats and summer conference were held and home visitations were made. The rural work is affected because the country is not peaceful. Pastor Wang and his associates made trips to neighboring market towns. The San Ho work goes on as usual.

David Shao, eldest son of the author, is soloist for the Drum Tower Church in Nanking and a student at the Chinese National Conservatory of Music and the University of Nanking.

Young people from Drum Tower and South Gate churches, Nanking, are shown at a one-day retreat outside the city. Mrs. Edna Gish, now in the U.S.A., is standing.

Wuhu Academy has been registered with the government. Principal Wan is working hard. Pastor Peter Cheo is not well and the church board has granted him three months' vacation. The Hubert Reynolds family is returning to Wuhu. Mr. Reynolds and Joseph Smith, with the help of Mr. Pan, conducted the young people's conference and the daily vacation Bible school training conference. About ten schools were held in the city and country. There is a strong church board in Wuhu. They are also interested in the development of the rural church. The Wuwei work continues as usual.

At *Chuhsien,* Mr. and Mrs. O. J. Goulter and Pastor Chu Shao-tan work hard with the Kiangsu Anhwei Christian Rural Union. On account of

the practical nature of the work done by the Rural Union, they have a cordial relationship with the Communist authorities. Under the leadership of Pastor Wu Hsing-tan, George Cherryhomes, Mr. Goulter, Pastor Chu and laymen, the Chuhsien church is thriving, both in quality and size. They have a Bible institute where they train rural workers. Rural work in neighboring areas is affected by inconvenience of travel and government restrictions. However, the local Chinese leadership begins to take an active part in meeting the local needs.

This was drafted during my second visit to *Nantung* this last summer. Tsong Ing School is making real progress in enrollment under the leadership of Miss Lin. The Nantung church is beginning self-support. This is following in line with the other city churches in Nanking, Hofei and Wuhu. Pastor Ching Hai-po is

making an effort to reach the congregation in the neighboring river port town. The hospital is still under Dr. Hsu. The presence of Miss Lyrel Teagarden and Miss Pauline Starn is an encouragement to the work, both in the school and the church. A lot of religious activity of the school is centered in their residence. They are a good team.

In *Nanking,* South Gate Church is going on nicely under the leadership of Pastor Charles Cheo and a number of laymen. The enrollment of our school may drop from 1,000 to 600 pupils, but all teachers remain. Since classes were too large and crowded before, this should improve the quality of the school but reduce the income. Victor Siao supervises all religious activities. Dr. Tsai, the principal of the school, is one of the elders. He is a strong layman. W. W. Haskell teaches an English Bible Class at South Gate Church. Before her return to the States, Mrs. Edna Gish helped in the South Gate Church and worked in the Nanking Church Council with emphasis on Christianizing the home.

Drum Tower Church in Nanking is always filled. Pastor Wang works hard. Youth Fellowship in Drum Tower Church is active. The choir, under the leadership of Mrs. J. H. McCallum, is the best in the city. South Gate and Drum Tower Youth Fellowships had a joint meeting one day. About 100 young people were present. James H. McCallum and I take turns helping out at South Gate and Drum Tower. Mrs. Bates and Mr. Swann, Negro professor in the university, each have an English Bible class at Drum Tower. Searle Bates and Lewis Smythe go to the University Church service on Sunday. They each make a unique contribution to the university work.

Chung Hwa Girls' School in Nanking will have less students than before. Miss Anna Chen, the principal, works hard as usual. In addition to her regular duties, she is helpful to our church work and Bible Teachers' Training School. Chung Hwa alumnae and friends celebrated the eightieth birthday of Miss Emma Lyon, founder of the school, now of Columbia, Missouri. A special service was held and scholarships were established in her honor. The traditional birthday dinner menu (noodles for long life) was enjoyed.

The University of Nanking and Ginling College go on as usual under the leadership of Dr. Y. G. Chen and Dr. Wu Yi-fang. Probably there will be fewer students in Ginling than in the University.

After two sessions of the Nanking Theological Seminary Board, the former Dean of Studies, Dr. Tien-lu Li, was elected as president. The seminary has close cooperation with the Bible Teachers' Training School for Women in both administration and studies, although the organization of the two institutions has not been formed. The University Hospital carries on under financial difficulties.

On account of transportation problems and obvious reasons, we did not hold our annual convention; but instead Mr. Hwang Shao-chi, the China treasurer; Mr. Li Cheo-wu, the secretary on evangelism; and I myself take turns going to visit each station. Mr. McCallum and Mr. Haskell have to stay in Nanking. They cannot visit any stations except those of Nanking and Shanghai, and then they must have passes.

Spirit of Workers Excellent

In spite of all difficulties, the spirit of our workers, Chinese and missionaries, is high. Emphasis is put on the quality of the work rather than the quantity. Laymen are shouldering more responsibilities both in finance and work. We anticipate that financial resources will be quite limited, but we are prepared to accept this fact. More emphasis is on home visitations and church meetings. Although we had no general youth conference this summer, each station held a youth conference. And in every place this was followed by a daily vacation Bible school.

We expect that new moderate policies will be formulated after a coalition government is formed. However, Christian churches throughout China should not be passive and defensive in their strategy at this time. We should take an active part and let our opinions be expressed and our voices heard before the government policies are finally shaped. The challenge of the present regime reflects the weakness of our Christian agencies. Let us confess our shortcomings and openly admit that we should put our theory of religion into practice unreservedly and immediately. Let our Christian religion, the message and its manifestations, really go to the masses of the people.

Farewell to the Oregon

Nsango Ea Ndoce ("Good News") to Be Sold

By VIRGIL A. SLY*

ON the fourteenth of September a cable was sent to H. C. Hobgood, legal representative of the Congo Mission, authorizing the sale of the Steamer Oregon to the highest bidder. This closed a long period of discussion and debate concerning the fate of the Oregon, and it ended an era in the history of the Congo Mission. It does not mean that the Mission will be without means of river transportation, for the funds accruing from the sale of the historic steamer will be used to purchase and maintain motorized and river transportation.

There were those in the Mission, as early as a decade ago, who were beginning to question the heavy expenses incurring in the Oregon's maintenance; and yet to most of the Mission disposing of this beloved boat was as unthinkable as selling one of their children. She was a member of every missionary family that has served the Belgian Congo since 1910. To the natives up and down the rivers of the Congo she was the spirit of the Mission with its love exemplified in her unremitting service to them through the forty years.

The immediate reason for the sale of the Oregon was a crisis demanding the rehabilitation of the entire boat. Last spring the Oregon was in dry dock having an entire new bottom put on her hull. This was a very expensive operation, for by the time several tons of steel had been shipped from the United States and a boat building company employed to put it on the hull, several thousands of dollars had been spent. But when the state inspector of navigation for the Belgian government in Congo checked the boat early in the summer, he reported that before its return to river service could be permitted, additional repairs in excess of $15,000 (and possibly reaching $20,000) would have to be made. The entire structure of the boat needed to be rehabilitated. In addition, the Mission would have to conform to new state regulations as to size of crew and maintenance of the same even through the months when the boat would be tied up at Bolenge. In light of these demands, the department of Africa of The United Christian Missionary Society recommended to the board of trustees in its September meeting that the boat be sold.

The whole transportation situation in the Belgian Congo has changed very rapidly in the last five years. When Mrs. Sly and I were in the Congo last spring, we pioneered in getting from station to station without the use of the Oregon. We were able to fly from Coquilhatville to Stanleyville and to drive from there to Mondombe, from Mondombe to Wema, and from Wema to Monieka. From Monieka we took a launch up the river to Lotumbe and traveled from Lotumbe back to Coquilhatville by outboard motor and native canoe. A few years ago this trip could not have been made except by the Oregon. Within the next two or three years, every station, with the exception of Bosobele and Lotumbe, will be on a state road and will be accessible by car and truck. In addition, the Society will endeavor to provide those stations that do not have roads with suitable launches to meet their travel requirements. Mondombe, Wema, Ifumo, Bolenge and Coquilhatville now have trucks; as soon as additional Crusade funds are available, a truck will be purchased for Monieka and a car for the Congo Christian Institute. Negotiations are in progress for the purchase of a launch for Lotumbe; when a staff is located at Bosobele that station also will have a launch. The transportation problem for the near future will be solved by these means.

The larger problem of communication between stations will be more difficult to solve. The Oregon was a means of tying the whole Mission into a unit. She carried freight and missionaries up and down the river and brought the missionaries to annual conferences. But her capacities were beginning to be inadequate for the heavy traffic. To have brought the Tshuapa missionary group from Mondombe, Wema and Monieka to Bolenge for the Conference of 1949 would have meant at least two trips for the Oregon and would have kept the missionaries away from their fields for over a month and a half. While the Oregon was laid up for repair, the missionaries chartered Otraco boats, which are larger than the Oregon and can accommodate the increasing numbers that will be traveling the river in days ahead. Even though the Mission's transportation problems can be solved, the sale of the Oregon means the loss of an intimate symbol familiar and cherished all along the Congo.

The sale of the Oregon eliminates another problem which would shortly have faced the Congo Mission—the sad search for a successor to Captain John Inkima who has commanded the vessel for thirty years. This vital Christian of the Congo is getting old.

Dr. C. M. Yocum reported in WORLD CALL in 1938 this portion of a sermon by Captain John on the banks of the river where the Oregon had tied up for the night:

The Oregon is unlike all other boats on the river. She does not run to carry state men (officials) nor company officials. She operates for only one purpose—to transport missionaries and African evangelists on their mission of good will. She is a gospel boat. That our people may know the God of love, our heavenly Father, that they may be released from the dreadful fear of spirits, the strong bonds of ignorance, of superstition, of sin; that they may receive instruction which will lift them up to better living, physically, mentally, morally and spiritually, the Oregon steams up and down these rivers. And as her purpose differs from that of other boats, so must her crew differ. I expect every man to live as best he can in accord with that higher purpose. If our lives belie the message that the teachers

*Executive secretary of the department of Africa in the foreign division of The United Christian Missionary Society.

bring to the people, do you suppose the people will believe? Unless our lives conform to the message, then the evangelists are carrying water in baskets.

The character and spirit of Captain John are clearly shown in this quotation, which shows also something of the character of the Steamer Oregon, for Captain John was an integral part of the boat. The thought of having to replace him gave the Mission a feeling of helplessness. Nowhere on the river could they ever find another Captain John. He typified an era of river transportation that will never again come to the Congo. Disciples of Christ may be assured that Captain John will be taken care of for the rest of his days. But the Oregon without him would be incomplete.

In any case, the training of future personnel of the Oregon is out of the hands of the Mission; the state has completely standardized the training of river navigators, and any company or Mission that wishes to ply the rivers of the Congo with steamers must conform to their regulations, and this is right. With the increasing river travel, controls are necessary.

We must not dwell on sentimental attachments to the Oregon, and yet we cannot watch an old friend disappear without feeling a tug at our hearts. It was my privilege to live sixty days on the Oregon in 1945 and I came to love the boat. If it thus affected me in so short a time, how could it but influence the lives of people who have had longer associations with it.

The Oregon was dedicated at the Pittsburgh Convention in 1909, having been purchased largely by gifts from the churches of Oregon. She was crated and shipped to the Congo and there reassembled at Leopoldville by R. L. Wilson and E. R. Moon. In October of 1910, she made her first trip up the Congo River. The early captains were A. F. Hensey, W. H. Edwards and Inkima John. There is a very interesting old log book at Bolenge which may someday be brought back and made one of the treasures of the United Society. It tells the story of the dramatic life of the Oregon.

She was a boat of good news. Indeed her name in the native language is *Nsango ea Ndoce,* which means "good news." She could be heard an hour before she arrived and Christians would line the banks waving and cheering as the Oregon docked. For a number of years the Oregon was a mission station herself and was so designated on the books of the Society, a floating mission.

She was a boat of mercy. Many times she has raced the angel of death up or down the river. She was a boat of fellowship. As the missionaries and guests gathered around the long table in the dining room, they ate and laughed and joked and felt the warmth of Christian love in this floating home of the Mission. Four generations of their children have played on her decks.

Whether she will ever ply the rivers of the Congo again we do not know; but if she is rebuilt and placed again in use, she will not be the Oregon of the Disciples of Christ—she will not have Captain John or the laughter of little children of the Mission, and the Christians of Congo will not crowd the beaches as she whistles around the bend.

The "Oregon" (left) being assembled on the Congo, 1910.

The "Oregon" before the upper deck was added.

Inkima John, captain of the "Oregon."

"Unlike all other boats on the river . . . "

Pay More Attention to Reading!

By CHARLES L. BROOKS*

CHRISTIAN ministers, like other people, can, if they will, become better educated during every year of their lives. This is true even of those who serve churches and yet are not able to enroll in college or seminary for additional academic training.

One means to this end is the Three-year Reading Course which has been prepared under the direction of the Committee on Effective Ministry of the Home and State Missions Planning Council of Disciples of Christ as a preparation for ordination.

Persons who have already utilized the Reading Course are enthusiastic in their comment on its value.

"I found the course most helpful to me in preaching and in serving the church more effectively," writes John W. McAdams of Tallahassee, Florida. "I am continuing my studies by following the supplementary reading list."

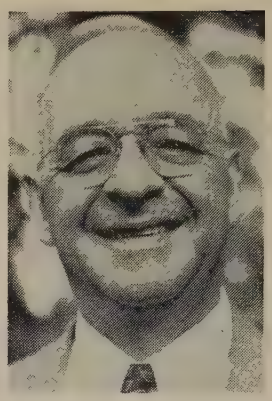
Any minister may pursue the course of studies under competent supervision of a counselor. Each year's reading is indicated, with six volumes of reading and study outlined for each year.

Regular reading and study of the Bible are basic to the entire procedure, and the other required reading includes books about pastoral work, preaching, program planning, evangelism, religious education, missions, stewardship, theology, and history and practices of Disciples of Christ. Additional books are suggested for supplementary reading, as the student may desire.†

A. F. Ellis of Peru, Indiana, serves as pastor of the church at Young America, Cass County, in the Hoosier state. He discovered the Three-year Reading Course "an excellent method for one who cannot attend college to fit himself for more efficiently serving as minister to a small church or doing supply preaching." Recommending the course, he adds that one who studies it carefully "should be qualified for ordination into the ministry. It presents the basic knowledge of the Bible, the Gospels, homiletics and pastoral work in a well thought-out order and in a form that anyone with an average education can read and comprehend."

The Apostle Paul was concerned that the public reading of the Scriptures should not be neglected. Yet it is not too much to suppose that his instructions to Timothy regarding reading the Word went beyond public reading, for Paul knew that Timothy would need to be constant in his own reading and study if he were to continue as an effective servant of their Lord and Christ. Thus he wrote in I Timothy 4:13, "Give attendance to reading" or "Pay more attention to reading," following up with the counsel to develop his natural gifts.

There are numerous persons who need additional reading and study at present rendering effective service to congregations in the brotherhood of Disciples of Christ which would not otherwise have adequate leadership or pastoral oversight. When they are unable, because of family, financial or other considerations, to enroll in college or seminary, the Three-year Reading Course is their next best hope. It will make of them better preachers, evangelists and pastors.



A. F. Ellis and C. M. Goodrich are two disciple ministers who have benefited from the Three-year Reading Course.

Another Midwesterner, Cecil M. Goodrich, shares his feeling regarding his opportunity in following this course: "Benefit from the course is due to ideas of the well-chosen texts—ideas of ministers who have gone this way before. From these I choose the ones that I may translate into my life, and thus into the life of the congregation when I stand up and preach."

Mr. Goodrich adds that his supervisor, President P. R. Stevens of Cotner College, Lincoln, Nebraska, "has given his time and thought in writing to me about the course and my work. Supervision of the reading by a church college should appeal to all candidates who are unable to take resident college work."

One does not need to be an intellectual giant in order to study and show himself approved—with nothing to be ashamed of—before God. But in order to become a better student, preacher and pastor, there must be an ample supply of moral backbone. Having that, the student and his family will eventually rejoice, as will many devoted Christians, in his completion of the course.

†Manuals to guide in the reading course may be secured from the Department of Church Development and Evangelism of The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind.

*National director of church development and ministerial services for The United Christian Missionary Society, Indianapolis.

The College-Related Church

(*Continued from page* 14)

ship in the movement toward Christian unity. And the church's support that goes to our colleges may in time be given according to the needs of the campuses and the genuine accomplishments of the Christian endeavors, rather than according to strictly denominational lines. The suggestion points to Utopia, but there are fingers of light on the horizon. In any case, on the avenues of Christian education the church-related college and the college-related church will do well to walk hand in hand.

God and Suffering

Third of a Series of Articles on Religion and Health

By RUSSELL L. DICKS*

MOST of us are not prepared for suffering when it overtakes us, whether that suffering is physical pain, business reverses, failure in love, or the death of a loved one. Religious people particularly think of themselves as privileged persons, so far as suffering is concerned. *God will deliver, God will protect* is the theme of many of our hymns.

When suffering overtakes us we think that God is punishing us, or that he has forgotten us, or that he has singled us out for special attention. After much suffering we may come to the conclusion that there is no God! That is the saddest of all conclusions. During the time of suffering none of these conclusions are helpful, unless it is the belief that God has singled us out for special attention, and this may lead to a feeling of spiritual superiority.

It is Not God's Will that We Get into Trouble. But God Makes it Possible for Us to Grow Spiritually through Meeting Difficulties.

Suffering has a place in living, and we should recognize it and prepare for it so that when it overtakes us we can turn it to creative ends. The purpose of this life, we believe, is to prepare us for greater life, for greater tasks, for greater creative responsibility as heirs and co-heirs with God. We are not only to struggle to turn back to God the souls entrusted to us as little tarnished as possible by the experiences of this life, as some seem to believe. We are creatures of infinite creative capacities, which God permits us to develop or to destroy. God is not a dictator. He does not force his will or his desire upon us. This attitude of divine permissiveness and infinite patience is hard to understand; and failure to understand it has led some, who have limited imaginations, to claim that God does not exist at all. Others say, "If God can prevent suffering and does not, then he is more to be despised than a dictator of the most cruel sort!"

HAVE you ever tried to imagine a world in which there would be no suffering? I suppose most of us have indulged our imaginations in an hour of fancy when we created *the perfect world.* I did one day and the result was quite surprising. Here it is:

One day I said to God, "I am sick of this world of sadness and destruction! Let me make a world wherein all things are perfect."

And God said, "Make a world that is perfect, and I will learn from you." And God gave me the power of creation and went away.

And I made a world wherein all things were perfect and beautiful to behold. I made a world that was free from poverty and where every person had whatever he needed. I made cities that were great and beautiful, and countrysides that were free from the wild things of destruction. I made a world that was filled with abundance, and my people were free from envy and contention. No man rose up against his neighbor, for no man coveted another man's house, nor his fields, nor his wife, nor his daughter. And no woman coveted another's husband, nor sweetheart, nor beauty, nor talent, for every woman's desires were as completely fulfilled as her neighbor's. And no child contended with another, for every child's home was perfect. And no child failed at anything for none provoked his fellows, nor his teachers, nor his parents. And no employer contended with his employee and no employee with his employer, for all were just and considerate one with the other. Every employer paid an honorable wage, and every employee did a just amount of work. And no passenger contended with any streetcar conductor or bus driver, for every passenger knew just where he was going and none provoked the conductor with foolish questions. There were no foolish questions in my world, for everyone knew everything; it was a perfect world. There were no storms, floods, cyclones, destruction; the earth was abundant, and the seasons came with regularity. There were no physicians or nurses, for no one was ever ill or even died; there were no lawyers or judges, for no one ever disputed with another. There were no newspapers or magazines, for nothing unusual ever happened. No one needed to advertise, for no one needed anything. No one needed entertainment, or knowledge; those they already had. There were no builders, nor those who care for cities and farms; there were no gardeners, for the entire countryside was like a lovely park. *It was a perfect world!*

AND as I sat contemplating my world one day, God stood beside me. He said, "You have made a perfect world. It is lovely."

"Yes," I said, "I have made a perfect world. Behold it!"

God said, "You've made lovely fields and countrysides and beautiful cities."

I said, "Yes, I have made them, and they are perfect."

God said, "Where are your people? I hear not their laughter, nor their cries, their curses, nor their prayers."

I said, "Come and see! You don't hear their curses nor their prayers for they don't contend with one another. You don't hear their cries, for they do not die. They do not fear the storms nor seasons. They have

(*Continued on page* 32)

*Dr. Dicks is associate professor of pastoral care at the Duke University Divinity School and is the author of a number of books in the field of religion and health.

WORLD CALL

Crusade Progress

A Brotherhood on the March

Voice of Conscience

THOMAS E. Hann, one of the outstanding laymen of the Disciples of Christ, died suddenly on September 27. Just before his death he had prepared an address, "The Voice of the Crusade Speaks for a Complete Victory," for delivery at the Centennial Convention in Cincinnati, October 27. It was read by his pastor, Dale Fiers of the Euclid Avenue Church of Cleveland, Ohio. The following quotation is taken from this address: "The Crusade is the church of the living God beginning to hear the voice of its own conscience. It is now or never for each of us and for our dying world, and every Disciple of Christ must take his place in the ranks to suffer, sacrifice and achieve for God."

Thomas E. Hann

Yellow Pine Ahead

That the Crusade program of advance may be developed successfully in small churches is demonstrated in the experience of Yellow Pine Church, thirty-five miles from Shreveport, Louisiana. A devoted Christian businessman of Shreveport, Elmer E. Burton, has been preaching for Yellow Pine one Sunday in each month since 1945.

So wholeheartedly has this church entered the Crusade program that it is not only ahead of schedule on all goals, but has made extensive improvements on the church edifice and has accumulated funds for further expansion.

The pastor has been enthusiastically supported in Crusade leadership by the Sunday school superintendent, T. J. Lee, and the president of the Women's Council, Mrs. Ed Hess. Mr. Burton says all members of this group deserve consideration because of their cooperative spirit.

Yellow Pine is one of hundreds of such churches cooperating with a cooperative brotherhood in this far-reaching program in a Century of Cooperation.

Filmstrips

The following filmstrips may be purchased by local churches for use in presenting needs being met by Week of Compassion giving.

"The Unwanted" is a 70 frame, 35 mm. filmstrip with a 15-minute script, portraying the great human tragedy of the refugees in Europe, the Near East and Far East.

"Service in Asia" is an 82 frame 35 mm. filmstrip presenting the problems facing each country in that tragic continent.

The price of each strip is only $1.00 and may be ordered directly from:

Audio-Visual Department
Church World Service
214 East 21st Street
New York 10, New York

New Crusade Leader in Iowa

With one of the most complete state Crusade programs in the nation, the Iowa Christian Missionary Society has called H. LaVern Kinzel as director of Local Church Development. During the last months of the Crusade, he will assist Secretary Loren Lair in the Iowa all-out effort to complete all Crusade goals. Mr. Kinzel has served as pastor of the Union Park Christian Church of Des Moines since graduation from Drake Bible College.

H. LaVern Kinzel

Stewardship in Jamaica

A stewardship education program was carried on in all our churches in Jamaica during the fall. Stewardship materials from the office of the director of stewardship of Unified Promotion were supplied all congregations. This was a part of the Crusade program in Jamaica.

A Layman Speaks

The Crusade has taught us as a people how to do a well-rounded world program for Christ. Many of us have found hidden talents that are now being used for Christ and his church. Let us continue to work harder at the Crusade.

—V. B. Tye, Past President,
New Mexico Laymen's League
Albuquerque, New Mexico

One Great Hour of Sharing

March 12, 1950

Lives Up to Slogan

First Christian Church of Edinburg, Indiana, carries the slogan, "A Crusading Church," on its letterhead. That this slogan is a faithful characterization of the spirit and program of this church is shown by its record in A Crusade for a Christian World. In the picture at the left is seen Arthur Zeller, a deacon and member of the Crusade committee, presenting Crusade Sunday, June 19, 1949, offering to the chairman, Mrs. Howard Mutz, and Mrs. I. J. Waltz, committee member. The offering on this Sunday was enough to complete payment in full of the second year goal.

This crusading church is served by C. T. Herod, minister.

South Africa's First Unity Lecture

Archbishop of Capetown Inaugurates the Peter Ainslie Memorial Lectures

By BASIL HOLT*

THE first of the Peter Ainslie Memorial Lectures, established at Rhodes University, Grahamstown, South Africa, by the Association for the Promotion of Christian Unity, was an unqualified success. The lecture was delivered in the Great Hall of the university on October 12 by Dr. G. A. Clayton, Archbishop of Capetown and head of the Anglican Church of the Province of South Africa. Scholar, organizer and preacher, the Archbishop was regarded as a most fitting choice for this inaugural lecture. He held the large and distinguished audience in close attention to the end.

The proceedings began with a dinner given at the Master's Lodge by Dr. T. R. Alty (Master of Rhodes and one of the leading physicists of the British Empire) and Mrs. Alty. The invited guests were the Archbishop, the Bishop of Grahamstown and his wife, Prof. Horton Davies (head of the Department of Divinity) and Mrs. Davies, and the Rev. Basil Holt (representative of the American Disciples in South Africa) and Mrs. Holt.

After dinner there was a procession of these leaders and others in academic robes to the Great Hall for the lecture. On the platform were the Mayor of Grahamstown, the Master of the University (the president, as he would be called in America), the Archbishop, the president of the Methodist Conference of South Africa, and Mr. Holt.

It was most opportune that both the Anglican Synod and the Methodist Conference met in Grahamstown at the time of the lecture, permitting each of these great church assemblies to attend in a body. In consequence, the Great Hall was filled with a very distinguished audience including most of the bishops of South Africa, the Moderator of the Presbyterian Church, and professors and students of the university.

At the beginning, Dr. Alty called on Mr. Holt to read a cabled message of greeting from Dr. George Walker Buckner, Jr., on behalf of the Association for the Promotion of Christian Unity. The cable was received with applause.

The Archbishop opened his lecture with a short historical statement of the Disciples of Christ and an account of Dr. Ainslie, whose biography he had read and of whom he spoke just words of commendation. It meant much to the Disciples of Christ in South Africa to be thus introduced by the leading ecclesiastic of the country to an audience including so many of the leaders of church and university life.

The lecture, full of balanced judgment and wisdom, stressed the evils of division and the New Testament emphasis upon a visibly united church of all God's people.

Left to right: A. T. Rivett-Carnac, Mayor of Grahamstown; Dr. T. Alty, Master of Rhodes University; J. B. Webb, president of Methodist Conference of South Africa; Dr. G. A. Clayton, Archbishop of Capetown; Basil Holt, Disciples of Christ representative in South Africa.

With equal emphasis it warned against too facile and shallow solutions of the problem of a divided Christendom. The function of the Anglican Church—often misunderstood — said the Archbishop, is to act as a bridge between Protestantism and Catholicism, and even to offer hindrances, if need be, to earnest but misguided enthusiasts who would rush us into patched-up unions or federations that would not prove permanent because merely sectional or ill-considered. Meanwhile, he said, Anglicans join heartily with all their fellow Christians in praying and striving for the Great Church of the future, in which all Christians will be truly one.

The lecture came at a time of stress in South African politics when legislation is being introduced which many regard dangerous to personal liberty, especially for the colored or "non-European" population. One of the Archbishop's most pithy sentences, which brought a thunder of applause, was: "It is the function of the church to preach the faith *to* the people of South Africa and not the faith *of* the people of South Africa."

The lecture will be published under the imprint of the university. Many advance orders were received on the night of the address. This is the first annual lectureship on a religious theme to be found at any of the universities in this country, and through it Disciples of Christ through their Association for the Promotion of Christian Unity have made a real contribution to ecumenical thought and leadership and have earned the gratitude and goodwill of all communions.

The lectureship is under the direction of an interdenominational committee of church and university leaders, including representatives from the Disciples of Christ and from the Christian Council of South Africa. Reports of the first lecture appeared in all the leading denominational and interdenominational papers of South Africa.

It is hoped that next year the Peter Ainslie Memorial Lecture may be delivered by Dr. Sidney M. Berry, Congregational leader of Great Britain, who will be visiting South Africa at that time.

*Mr. Holt is the representative in South Africa of The United Christian Missionary Society.

Hopeful of Opportunities For Teaching and Serving

From a letter of Mrs. Hubert Reynolds from Nanking, August 28, after coming from Shanghai with her three small children with the expectation of going on to Wuhu the next morning:

"Even in the technical mix-ups we have had we have found nothing but friendliness. Officials, fellow travelers, soldiers have all treated us in a kindly and considerate way. The children find open hearts everywhere as people delight in talking with them and warmly applauding their use of Chinese. When we have forgotten or lost pieces of baggage, the Chinese around us have checked on getting them to us. They seem to be genuinely appreciative of our going in when the main trend of foreigners is out.

"None of us is optimistic about many of the details of the future. But we are hopeful of being able to continue to live among the people and find opportunities for teaching and serving as followers of Jesus. For the most part, the relations of our missionaries and the new government have been good. We are hoping that America will recognize it and continue to express friendship to the Chinese people. We do not want military aid sent to the Nationalists. There is great faith that the national government to be set up will be truly *coalition* of the liberal parties. The Voice of America and the press tell you only part of the story—it is the hopeful part you do not hear that keeps us in China. This is home and we are glad to be here."

Symbol of a United Church

Churches Revive Use of Ancient Christian Emblem

THE old Christian emblem of a ship with a cross which was adopted as the official seal of the World Council of Churches is becoming more and more familiar to Christians around the world. Peachtree Christian Church at Atlanta, Georgia, for example, used this symbol of Christian unity in the lovely window, "The Heavenly Vision," in its recently dedicated Annie Laurie Warren Chapel.

Concerning this symbol, seen here in outline and in the picture of the window at Peachtree, Dr. W. A. Visser 't Hooft, general secretary of the World Council, has written the following:

"The symbol of the World Council of Churches is a ship—not very different from the boat in which Peter fished on the Sea of Galilee. The ship has a mast, and on the mast is hung the yard, there making the cross. This ecumenical ship has perhaps the oldest rig known to man, and boats like it sail the Nile and the Euphrates as they have for thousands of years.

"But as this ship symbolizes the World Council of Churches, it is a new type of craft. Never before in history have Christians of so wide a range of belief and practice come together—given their pledge to stay together—said in effect that they were all together in the same boat.

"This ship is on its maiden voyage. We do not know how seaworthy the craft is, whether it will hold the cargo of hope that has been put into it by Christians all over the world.

"The ship is headed for an unknown destination. We know that the ship *must* move. Guided by the winds of God, the ship *is* moving. But we do not know just what this new relationship will mean, or what form the new fellowship will ultimately take.

"The ship has an inexperienced crew. For it is true of all of us what a great theologian said at Amsterdam: 'We are ecumenical babies.' Our hearts and minds are not yet large enough to embrace the whole of Christ's work on earth. The guidance of the World Council rests with a ninety-man Central Committee coming from almost as many countries. So far this crew has barely come to know each other.

"The members of the crew speak different languages. Would that we could resolve the Babel of tongues as easily as we did at Amsterdam with earphones and translators! We do not yet agree on the meaning of the church or the Lord's supper. It is almost as if our crew could not agree on which is the bow and which the stern.

"And we begin this perilous experiment in the midst of one of the worst storms in history. We feel the fragile craft tremble under our feet. We feel the hull strain with the cleavages that divide us—in politics, in culture, in theology. As it was for Peter on the Sea of Galilee, so now the wind is contrary. But we grip the cross in the center of the boat, for it is that cross that holds us together—that manifests the victory of God over man."

Convocation on the Church in Town and Country

THE multiple problems confronting Protestantism in American rural life can be solved only through the cooperative efforts of all major Protestant communions working as a single force unhampered by denominational limitations and restrictions.

This in essence sums up the many recommendations reached by various commissions at the sixth annual Convocation on the Church in Town and Country, in Lincoln, Nebraska, sponsored by the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education.

Commission reports presented to the Convocation for referral to the denominations for study and action dealt with practically every phase of rural church life, including special problems encountered in isolated areas, "fringe" areas on the outskirts of large industrial centers, cut-over timberlands of northern states, the cotton-growing areas, and the rural industrial community.

In each instance, these reports repeatedly called for cooperative Protestant effort and planning as a means of bringing about a more creative and dynamic rural ministry.

For example, the report on a religious ministry to isolated areas pointed out that the high cost "in men and means cannot be met with any degree of satisfaction in any area by one church body alone, but must be done on a cooperative basis, using the total resources of all the major church bodies."

Similarly, the commission charged to develop a program for mining and industrial areas observed that "the present procedure of several denominations attempting to minister in a camp, all using the company-owned church building, makes for confusion and ill will."

The same report went on to say that "when denominational cooperation becomes a reality, a statesman-like approach to management, labor and other community groups will result in a united movement powerful enough to provide both moral and physical success."

The commission dealing with the "fringe" area stressed that interdenominational cooperative planning was a necessity to effect a realistic program of church action in this rapidly growing area of rural life.

SOME of the problems growing out of the "rural non-farm" population in these areas were highlighted in a major address by Edwin L. Becker, national director for the Town and Country Church of Disciples of Christ. He told delegates that this segment of our population was the "most rapidly growing group in America, and numbers between nine and ten million persons who neither farm nor live in town, but are rural residents with jobs in urban centers."

Any effective ministry to these residents, Mr. Becker stressed, had to be based on a knowledge of their varied religious and social backgrounds. As an example, he cited one rural township bordering a city in which residents were found to have more than 100 different church backgrounds.

Dr. Elliott Fisher (left), associate secretary of the home missions division of the Methodist Church, compares notes at the National Convocation with Edwin L. Becker, national director for town and country church of the Disciples of Christ.
(RNS Photo)

Other factors which tend to make a religious ministry to these people difficult, Mr. Becker said, are lack of community organization, division of interest between home and work, and time-consuming household enterprises such as gardening and repairs.

Warning that church membership was being out-stripped by population growth, he urged a "well-planned and aggressive program of evangelism" in behalf of the rural non-farm population. Above all, he told delegates, the church "must seek to establish agencies and institutions that can express the common life of the people, which can only be accomplished as the church relates itself to the schools, the farm organizations, the labor unions, the parents' clubs and other agencies."

ONE of the major recommendations made by the eleven commissions was the need for the development of group and settlement house type of ministers, especially for cotton growing areas of the south, the mountain regions, and the cut-over timberlands.

Speaking of mining areas, one of the reports observed that "in view of the limited and antiquated church program we believe that a life-centered and all-inclusive program should be offered through the settlement house type of ministry. Infrequent worship services and a Sunday school, while extremely important, lose much of their value unless supplemented by a program that touches every phase of a person's life."

As envisioned by Dr. I. George Nace, newly appointed co-executive secretary of the Home Missions Council, the future of Protestantism lies not only in interdenominational cooperation, but with a well-rounded group ministry.

In one of the major addresses, Dr. Nace said that an ideal parish set-up should include the services of at least one full-time minister with primary responsibilities for preaching, a religious education director for full-time education and social activities, and a pastor to serve as a personal counselor to the congregation.

He warned that "unless methods and means" could be found for the country church to influence educational and social activities in the community in "a larger and more aggressive service," secular institutions would take over and become entrenched.

"Selfish individuals" in some denominations "often stand in the way of rechurching," he added.

"The danger now as always is to conceive of our organizations, institutions and systems as ends in themselves. They seem to become more important than the things they were organized to achieve. This is a peril that is especially characteristic of the church. Systems become entrenched, if not petrified. The rechurching of rural America will require the reconstruction and revamping of our denominational system."

THE most optimistic note on the present status of rural ministry was sounded by Dr. Elliott Fisher, associate secretary of the home missions division of the Methodist Church.

Dr. Fisher told clergymen to get over their "inferiority complex" as rural ministers and realize that they are the "best-trained and equipped clergymen in the history of the nation."

"Working with all the forces of the community and facing all of the economic and social problems of rural life, the rural minister is building—slowly, but surely—the Kingdom of God in the countryside," Dr. Fisher said.

He praised rural clergymen for offering the kind of leadership "we have long been praying for."

"I have seen them," he concluded, "take water, soil, and men—spiritualize these forces—and, from them, develop Christian communities. This is evangelism with a purpose: cooperating communities with the Cross at the center."

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Bethany College
Bethany, West Virginia

DURING its two years of operation, Station WWBN, the Bethany College student operated radio station, has grown into one of the largest student activities on the campus. Used as a working laboratory for students of speech and radio, the station is also a workshop for aspiring radio journalists, play writers, dramatists, and other occupational interests found in a modern commercial station.

Dr. J. S. V. Allen, head of the department of physics, finds the radio station a useful and interesting laboratory for students of radio and electronics, as well as for students working on the production side of the microphone. All construction and engineering work for the station is carried out by college students under Dr. Allen's supervision. New equipment is being added which will greatly increase the range of station reception and also the quality of transmission.

Through special arrangement with *Life* Magazine, an exhibit of paintings covering the historic year of 1848 has been received for a Bethany College library showing. The events of that year are portrayed and explained in 24 panels containing reproductions of paintings, portraits, drawings, woodcuts, lithographs and cartoons.

The exhibit is sponsored by the library's Special Service Division which was inaugurated several years ago by Librarian E. Hugh Bohymor, who is at present in Europe for a year's sabbatical leave. Under his direction a large record lending library has been accumulated, as well as a collection of oil paintings and sketches. Both records and paintings may be borrowed by Bethany students in the same manner that books may be withdrawn.

Chapman College
Los Angeles, California

Dr. Abbott Book, widely known educational and church leader, has accepted the chairmanship of the library expansion committee for Chapman College. He is intimately aware of the needs and importance of an adequate library and is enthusiastically using his ability in the development of plans for the expansion of Chapman's library. Serving with Dr. Book will be Wesley F. Ford, Tucson, Arizona; Donald West, Oakland; Cleveland Kleihauer, Hollywood; and Mrs. Bess White Cochrane of Santa Monica. The committee has set as its goal 100,000 volumes for the library by 1952.

Miss Mary Ellen Dickson has assumed her duties as registrar. She is a graduate of the University of Southern California and attended graduate school at Harvard University. She served for many years as teacher and administrator in the Los Angeles secondary schools, and has had a long and varied experience in the field of education and in all civic affairs. She has had much experience in the field of religious education and other phases of church work, and at the present time is director of religious education at Pico Heights Christian Church, Los Angeles.

Christian College
Columbia, Missouri

General Carlos P. Romulo's visit to Christian College in November proved to be a highlight experience for the entire Columbia area as well as for the students and faculty of the college. The General, only a few weeks before elected president of the United Nations general assembly, pointed out that the United Nations organization has proved its worth by settling amicably at least four disturbances between nations of the world that might have easily resulted in war. He urged his listeners to become "peace-minded" just as they mobilized to become "war-minded" with a single view toward victory in the late war.

Newspapermen from surrounding cities and towns were special guests at the lecture, and a reception following the lecture was held by President J. C. Miller and the College League of Women Voters.

Approximately sixty girls have been chosen to head up twelve committees for the Religion in Life Week observance to be held on the campus March 12-15. The observance is sponsored by the University Christian Mission (a part of the department of Christian Evangelism of the Federal Council of Churches of Christ in America), and in conjunction with similar programs simultaneously presented at Stephens College and the University of Missouri, both in Columbia.

Miss Rosemary Lester, president of the Vesper Board, will be chairman of the Christian College phase of the program. Clyde H. Evans, religious activities director, is the executive secretary of the three-campus program. Disciples of Christ who will serve on the team of more than a dozen are Warren Grafton, minister of the Country Club Church, Kansas City, and Fred Miller of the national student Y.M.C.A. staff, New York City.

Eureka College
Eureka, Illinois

Work has begun on the construction of the first unit of the men's dormitory system on the campus. The schedule for completion is next September.

Chester Hensley, secretary of the Illinois Christian Missionary Society, and Dr. Richard W. Jackson, Peoria, have been elected to the board of trustees for six-year terms. Dr. Jackson was nominated by the alumni association. He is the director of a division of the United States Regional Research Laboratory of Peoria.

General Carlos P. Romulo, president of the United Nations Assembly, and former aide to General MacArthur, was a guest at Christian College, Columbia, Mo., on November 4. At the reception after his address, he met several hundred townspeople and Christian College students including the group shown above. At the left is Beverly Menefee, Trenton, Mo. At the right of the General is Miss Barbara Page, instructor in government at the college and sponsor of the College League of Women Voters; and Judy Merrick, Nashville.

Disciples Divinity House
Chicago, Illinois

Thirty-four Disciples of Christ are engaged in full-time study under the Federated Theological Faculty of the University of Chicago this year. Twenty of these students are on scholarships given by the Disciples Divinity House.

On November 14 to 17, Bishop G. Bromley Oxnam, co-president of the World Council of Churches, delivered a series of lectures under the auspices of the Disciples House in Mandel Hall of the University of Chicago. The lectures were on Christian unity and were given under the William Henry Hoover Lectureship.

On November 17, a special ministers' day was held in cooperation with the Chicago Christian Ministers' Association. Appearing on the program were the seven first-year students of the House who reviewed the Hoover Lectures given in 1946 and 1948; also Joseph M. Smith, Disciple missionary recently returned from China; and J. H. Nichols of the University of Chicago, just returned from a six-months' visit to Germany.

"International Religions" with foreign students on the Butler University, Indianapolis, Ind., campus participating in discussions was a featured part of a recent program of the Butler Women's Faculty Club. Taking part in the program were, left to right, Mrs. Seth E. Elliott, president of the club; Catalino Montijo of Puerto Rico; Miss Francoise Denis of Paris, France; and Marco Arturo Modaffari of Reggio, Italy.

Purdue Christian Foundation
Lafayette, Indiana

Joseph G. Wick, formerly a member of the staff of the Downey Avenue Christian Church, Indianapolis, Indiana, began his duties as director of the Purdue Christian Foundation on November 15. He succeeds Joseph B. Fitch who recently resigned.

Mr. Wick's college work was taken at Butler University and Texas Christian University, with graduate work in Brite College of the Bible, Texas Christian. He served as student minister for a number of years and came to the Downey Avenue assistant pastorate from Versailles, Ohio. Both Mr. and Mrs. Wick have served as faculty members of youth conferences and as counselors of the United Christian Youth Conference.

Mrs. Wick is a graduate of Texas Christian University, where she majored in physical education and English.

Lynchburg College
Lynchburg, Virginia

The annual Religious Emphasis Week was observed November 6-10 under the direction of Dr. Raymond Morgan, chairman of the religious activities committee, with Walter Calhoun and Miss Susie Moore, student co-chairmen.

Speakers for the week were Dr. Martha Lucas, president of Sweet Briar College, Sweet Briar, Virginia, and John McCaw, national director of student work of the Disciples of Christ, Indianapolis. The theme for the week was "Our Responsibility—the Campus, the Church, and the World."

Among activities for the week were vespers on Sunday, assemblies, personal conferences, class visitations, and a consecration communion service. A committee of 100, made up of leaders of the student body, was responsible for the planning of the various activities.

Miss Rosalie Oakes and Mr. Whitworth, regional secretaries of the Y.W.C.A. and Y.M.C.A. of Atlanta, Georgia, were recent campus guests and conducted a clinic on Student Christian Association work. They assisted in the planning of the year's work. Miss Mildred Bowers, Hagerstown, Maryland, is the president of the Lynchburg Association, and faculty advisers are A. N. Stanger, Dr. Jacob Cunningham, Miss Marjorie Berkley, Mrs. Gertrude Jeffrey, and Jackson Darst.

The Association of Religious Workers, which is made up of all persons preparing for church service vocations, held its "Christmas Party" in late October. Gifts were brought for children in nineteen countries. A program of gift wrapping, Christmas carols, and a worship service was presented around the beautifully lighted Christmas tree. William Lewellen, Melrose Park, Illinois, was the chairman of the general committee that planned the event.

Culver-Stockton College
Canton, Missouri

A large group returned to the campus for Homecoming, October 21-23. The Homecoming sermon at the Christian Church was given by Roy Blalock, minister of the church.

A reunion of great importance this year was the return of fifteen men who played football under the Wildcat colors in 1915 and 1916. They returned to honor their coach of those years, Ray Lange of the Chippewa Canneries in Chippewa Falls, Wisconsin. A dinner and informal meeting preceded their attendance at the Homecoming football game in a body.

The men who returned included Archie Alexander, Lake Ozark, Mo.; Nathan Snyder, New London, Mo.; John Cleaver, Perry, Mo.; Clay Ballew, St. Louis, Mo.; Frank Leonard, Carthage, Ill.; Russell Bogue, Tampa, Fla.; Sam Wells, Bowling Green, Mo.; Dr. Eric Cunningham, Louisiana, Mo.; Ralph Stevens and C. C. Wills, Canton, Mo.; Fred Porter, Lewistown, Mo.; Claude Stevens and Russell Armentrout, Louisiana, Mo., John Carrott, Quincy, Ill.; and Clarence Bower, Kansas City, Mo.

The school of music of Culver-Stockton joins with the department of speech and dramatics in presenting a thirty-minute program over radio station WTAD in Quincy, Illinois, on alternate Saturday afternoons. The program is known as the "Culver-Stockton Hour."

Texas Christian University
Fort Worth, Texas

A planning committee was authorized recently by the trustees of Brite College of the Bible to make provision for adequate buildings and facilities for the school of religion. It is felt that such a program is necessary apart from the University's regular $10,000,000 "Total Building Program." All support given to the university by Christian churches is diverted from the university's regular budget and used specifically for the training of Christian ministers and lay leaders.

Records for Brite College were broken last year with 101 persons enrolled and 43 candidates receiving degrees. With 99 students enrolled this fall, the total enrollment for this year will doubtless exceed that of last when the new students of next spring are added. The current 99 students took their bachelor of arts degrees from 35 different undergratuate colleges, including 14 of the 17 schools affiliated with the Board of Higher Education, three independent Disciple schools, and 18 other colleges and universities. About one half of the 99 are graduates of Texas Christian, the other half being divided among the other 34 schools.

A Fine Arts Festival, December 4 to 10, featuring music, drama and art of prominent living Americans, dedicated Texas Christian's new $1,500,000 Fine Arts Building and Ed Landreth Auditorium. Many of the principal composers, artists and authors whose works were featured were present as guests. Among them were Dr. Howard Hanson, director of the Eastman

(*Continued on page* 47)

God and Suffering

(*Continued from page* 25)

no fears!"

And God walked with me through the country and the cities and the homes, and he said, "Your people do not smile. Your children do not laugh or cry."

I said, "They do not cry because they are not hurt."

God said, "They do not smile. . . ."

I said, "No, they do not smile. They do not know either joy or sorrow." And I hung my head.

God said, "They have no souls."

I said, "No . . . they have no souls. . . . They are as dead bodies only."

And God said, "Is that perfect?"

And I said, "It is a tragic world—more sad than suffering and hurt."

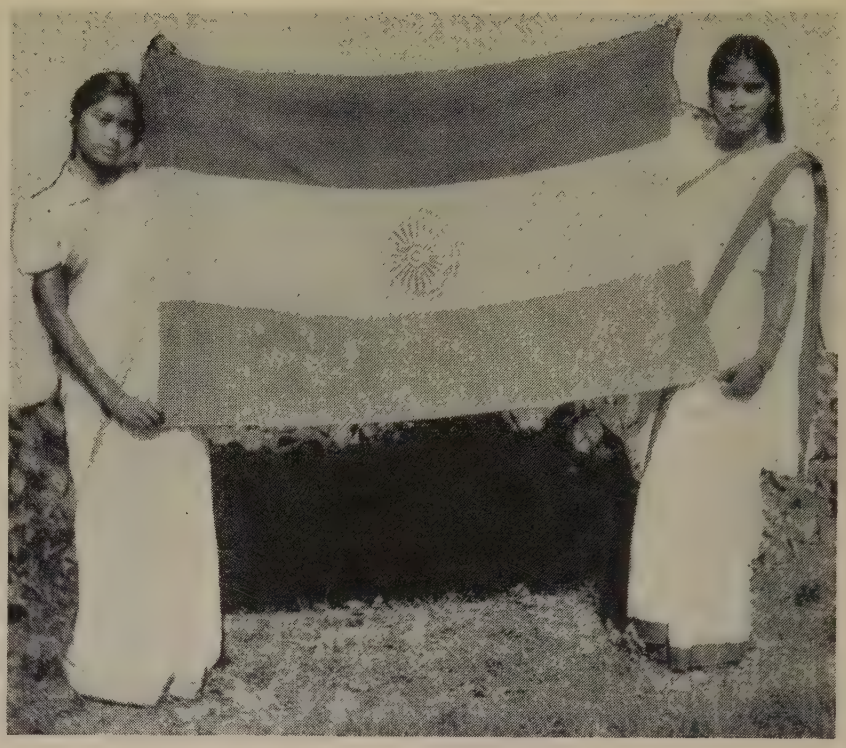
THE apostle Paul knew something about suffering. In his great letter to the Philippians we find him writing in an autobiographical manner, "I am instructed both through joy and through suffering." He writes, "I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (Phil. 4:12)

He makes no claim that he had learned *only* through suffering. If so we would have judged him mentally unbalanced. He speaks also of learning through joy, but he does claim that he had learned much through suffering. He knew whereof he spoke when he talked about this. These words are believed to have been written from prison shortly before the apostle's death in Rome. Before that Paul had been stoned and left beside the road for dead. He had been shipwrecked, arrested and beaten in controversy with his friends. And he had suffered the sour-shattering experience of changing his religious convictions. He had turned from being a persecutor of the Christians and of Christ to become the foremost follower of the Nazarene. That change represented no small amount of suffering, perhaps the greatest. And yet near the end of his life he is saying to his followers, "I know how to be happy and I know how to be sad. But in all things, both in happiness and sorrow, I have learned lessons."

This is the kind of wisdom that is uttered only by one who has lived a full and hectic life, exposed to the cold winds of January and the stormy blasts of September. It is the kind of wisdom that comes from one who has reached December and has no regretful yearning for the long past romances of June with their fancy and vigor. This attitude, which the Apostle Paul had gained, is one which we would do well to ponder. He is telling us that we may learn lessons from misfortune as well as good fortune. From suffering may come a depth of understanding, as well-being which stem from good fortune.

There is an old saying, "whom the Lord loveth he chasteneth": I do not believe that. There is another belief commonly held to the effect *that only those who can endure suffering are sent suffering;* I do not believe that either. One of the most commonly held beliefs is that *one dies when his time comes;* that above all else I do not believe. Because I do not believe God decides when each of us should die, nor does he manipulate the specific circumstances under which we die. I do not pray, "Thy will be done" when as a minister I stand beside sick people. After such a prayer, if death should follow, the family may blame God for it. They say to themselves, "Yes, God killed him and the minister said it was all right for him to do it." On the other hand if the sick person recovers they believe the doctor was responsible for the recovery. It seldom occurs to us that God was trying as hard as the doctor was to bring about the recovery.

It is said that "the purpose of life is to glorify God." We glorify him by becoming mature creatures who are capable of communing with him and of joining with him in the creative process. We need shadows as well as sunshine for this development. God does not sentence us to suffer, but he teaches us to gain strength from our dark days.



Celebrating Independence Day in Sumankhetan

By CHRISTINE ALLEPPA*

WHEN India celebrated its first Independence Day in 1947, the teachers of Sumankhetan Girls' Vocational School at Pendra Road had to lead out in planning for the occasion. But now, after two years, school children seem to understand the significance of the day and want to pay homage to their country on their own initiative. This year Independence Day, August 15, meant such a lot to all Indians, especially to school children.

It was a great day for the girls and the teachers in Sumankhetan. From the early hours of the day girls could be seen in their nicest dresses. They sang patriotic songs in their own cottages. The program prepared by the staff was to start at seven o'clock, when the girls assembled in the hall for the regular morning devotion. When it was over they went out to an open space in front of the school buildings to see the national flag hoisted by one of the teachers. The girls stood at attention and sang the national song written by Tagore.

In keeping with the government's order to have a tree planting ceremony, girls were selected to recite poems and verses about trees. After each girl of the ninth class stood up for her part on the program, she and her house group left the hall to go to the appointed place to plant a tree.

We then went to the community house to participate in a program with the other mission schools. After this was over the teachers went to the principal's bungalow for breakfast. By the time we ate and chatted it was time for the staff to go to the Mission Middle School as they were invited there, too, for afternoon tea. It drizzled rain all day, but we found it interesting to have the out-door trips.

The evening was reserved for the girls' program. First, we had a special dinner with the girls, and afterwards stunts were presented. We try to give the girls complete freedom of expression on stunt nights.

There is perhaps no greater service that can be given to education in India than to inculcate in our school children the love of country.

*Miss Alleppa is the Headmistress of the Sumankhetan Girls' Vocational School at Pendra Road, C. P., India.

Work Camp at Itsukaichi, Japan

By ESTHER GRAY

ON Sunday morning, July 17, Hallam Shorrock picked up three of us from a Tokyo curb where we were waiting and drove us to the Itsukaichi work camp to begin a great adventure which we had anticipated for many weeks. We were to participate in the first Christian work camp held in Japan.

Two automobile loads of us arrived at the camp site before all the others and these early birds formed a crew to put up the tents and army cots, to clean the kitchen of the so-called hotel which we took over for eating and meeting purposes and to spread DDT over screens, doors and floors. The rest of the campers arrived by train later in the afternoon and were greeted by the entire Sunday school of the Itsukaichi church and by many of the townspeople. Flowers were presented and greetings exchanged, and the campers went to the spot which had been chosen for the first National Youth Training Center of the United Church of Christ in Japan.

The group included 18 Japanese young people, 11 Americans (ten first-year missionaries and myself who came from America especially for the work camps), and one Korean. The Japanese and Korean spoke English—more or less—so we were able to understand one another. Friendships were formed in a strikingly short time as we worked, played, ate and slept together, sharing a common bond of Christianity.

Specific Assignment

The project for our work camp was the laying of foundations for a dormitory and an assembly room for the first national youth training center of the United Church of Japan. Our tents were pitched at the camp site about a ten minute walk through fields, plum orchard and rice paddy from the "hotel." The ground where the buildings were to be erected was unbroken—filled with stumps and stones and roots which defied us to get them out. With picks, shovels, axes and hatchets we set about our task.

It was slow work. The sun was boiling hot and we never had enough water to drink. All the water for drinking had to be boiled and cooled and brought up to the camp. A welcome sound was *"Yamsumi-mashyo"* from our director, Newt Thurber. This means "let's rest."

From 8:00 to 11:30 and from 3:00 to 5:30 we rearranged dirt. Soon the ground began to level off and to look as if a building could someday be built on it. At 11:30 and again at 5:30 we went down to the river to cool off, to wash off the sweat and dirt and to launder some of our dirty clothes.

We cooked our own meals, five working in the kitchen each day. There was a two-burner kerosene stove and two outdoor

charcoal burners called *shichirins,* and I think the kitchen crews did all right to cook for thirty and to keep water boiled ahead of time for drinking.

At mealtime, we filed by the kitchen to receive army trays of food and went upstairs where we sat on *zabutons* (flat square pillows) on the *tatami* (straw mat) floor to eat. Of course we removed our shoes before we went in. The Americans did not do so well at keeping their feet under them in polite Japanese style.

Evenings for Varied Activities

Our evenings were varied. Sometimes we heard speakers such as Sam Franklin from Tokyo University and Mr. Tomoi from the Kyodan (United Church of Christ in Japan). One evening Kagawa came out for supper and spoke to us afterwards. Twice we met in the school house with the people of the community. Some evenings were spent in evaluation of our work and others were set aside for discussion or recreation. The evening program was always followed by a half hour of worship.

Opportunities for Fellowship

There were many opportunities for the campers to get well acquainted. For instance, Itosan (we called him Pete) and I learned to know each other as we went for ice every morning, pulling the wooden cart to the village and talking as we walked along. Tomiosan (Tommy) and I were appointed a committee to visit the widows' home and find out what our camp could do for them and their children. As we walked along the path through the woods over to the home, we too talked about whatever was on our minds. Since the walk from the camp to the "hotel" was about ten minutes, and since all the campers made this trip at least three times a day, we all had a good chance to get acquainted as we walked back and forth.

Lights were supposed to be out in the tents at 10:15; as we lay on our cots we could hear the drums beating in the temple across the river, sometimes accompanied by a weird-sounding pipe. We wondered when the drums would cease and the people turn to a God who knows our wants even before we ask him.

Local Workers Give Assistance

During the last week of the camp, a group of employed workers came to help us and to stay on to begin putting up the building.† As they pounded the stones down into the ditch we had dug for the cement foundation, they chanted, two of them pulling the weight up and two bringing it down.

It was a great day when we began mixing and pouring in cement. Each of us wrote his name in the hardening cement, and I know that each of us had a new appreciation of the work that goes into the laying of a foundation and a new appreciation of all people who labor every day with their hands. We thought of all the other Christian young people in America and Europe and in the other work camps here in Japan who had given part of their summer to come together and work together for the good of other people.

†The youth training center was completed by paid laborers and volunteers from the Tokyo churches. The two buildings were dedicated on October 31, 1949.

Christian Work Camps—Japan, 1949

Three International Christian Work Camps were conducted in Japan, July 17-August 7, under the sponsorship of the World Council of Churches and the Youth Department of the Japan Council of Christian Education. They were located at Ishaya in southern Japan, Itsukaichi near Tokyo, and Hakodate in northern Japan.

The camps were open only to baptized Christians, a fact which had an evangelistic effect upon the communities near the camps where the people saw Christians doing hard labor and putting their beliefs into practice.

Personnel in the camps included 53 Japanese Christian students, 2 Chinese Christian students, 1 Korean Christian student, 2 student children of resident missionaries, 31 American first-term missionaries, 3 university students from America. They came from the United Church of Japan, Southern Baptist, Episcopal, Salvation Army, Nazarene, Greek Orthodox, and Lutheran churches.

The work camp schedule included work projects, educational work with children in the nearby communities, community night meetings once a week, discussion periods for the campers, and worship periods each morning and evening.

—HALLAM SHORROCK, MISSIONARY

MISSES Ruth Knowlton and Bernice Wright have completed a year of language study and orientation at Medellin, Colombia. Miss Knowlton has gone directly to Paraguay to begin her work as a missionary, and Miss Wright has returned to the United States for a month's vacation before proceeding to Mexico.

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Mrs. C. C. Taylor died on October 22 at a hospital in Enid, Oklahoma. She was the stepmother of George Oliver Taylor, executive secretary of the department of religious education of The United Christian Missionary Society.

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Mrs. W. R. Warren has moved from Sarasota, Fla., to Amarillo, Texas, to be near her daughter, Constance. Mrs. Warren is the widow of WORLD CALL's first editor.

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Mr. and Mrs. M. H. Duncan, who were Disciple missionaries at Batang, Tibet, from 1921 to 1933, are now in Tokyo, Japan, where Mr. Duncan is employed by the occupation forces. Mrs. Duncan is teaching a class in the Margaret K. Long Girls' School. Their daughter, Mrs. Raymond Adams, is a candidate for missionary service, and with her husband is enrolled in The College of the Bible, Lexington, Ky.

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Mrs. E. V. Pugh of the Park Avenue Christian Church, New York City, is recuperating from an operation which prevented her attending the International Convention in October. Mrs. Pugh is a member of the board of trustees of The United Christian Missionary Society and a member of the executive committee of the Federal Council of Churches.

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Miss Lucile Ford, who retired last year after missionary service in India since 1915, is spending the winter with friends in Aurora, Nebraska.

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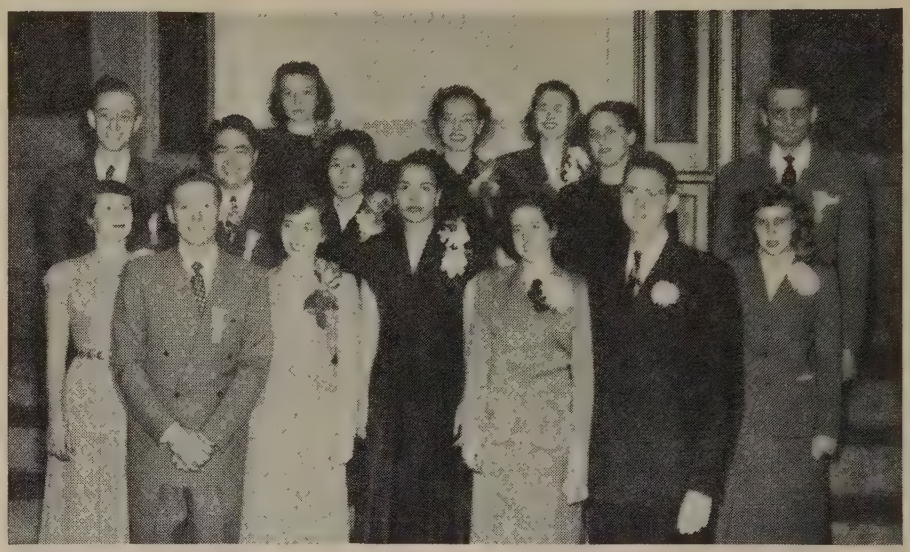
In August, Mr. and Mrs. John Hall Paxton left the far eastern Sinkiang Province of China, where Mr. Paxton served as U. S. consul at Tiwah. Unable to leave by crossing China, they traveled by jeep and caravan to India by way of Tibet. Their journey took them through deserts and glaciers, from 108° Fahrenheit to temperatures so low their tea froze. Ten weeks after leaving Tiwah the party arrived at Delhi, 2,500 miles from their starting point. Mrs. Paxton (Vincoe Mushrush) was formerly a Disciple missionary in China and during the war was an army nurse in Europe. Her article in the September, 1949, issue of WORLD CALL describes their life at Tiwah.



Newly commissioned missionaries posed for a group picture at the International Convention of Disciples of Christ in Cincinnati in October. All were commissioned at the convention with the exception of Mr. and Mrs. Cuppy and Mr. and Mrs. Heimer, who received their commissions in Indianapolis on September 14. First row, left to right: Mrs. A. C. Cuppy, Mr. and Mrs. Byron Spice, Miss Hertercine Turner, Miss Glenda Sawyer, Dr. Keene Watson, Mrs. Haldor E. Heimer. Second row: Mr. Cuppy, Mr. and Mrs. Aigi Kamikawa, Miss Mary Kay Sluder, Miss Adele Bower and Mr. Heimer. Top row: Miss Velma McGill and Miss Daisy Edgerton.

Mrs. L. Madge Smith, former National WORLD CALL Secretary, has moved from Minneapolis to a new address at 8 Fifth Street, N. W., Oelwein, Iowa.

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Missions Building, Indianapolis, national headquarters of The United Christian Missionary Society and other Disciple organizations, has recently welcomed to its staff two former Displaced Persons newly arrived in the United States. Paul Meyer, who left Russia hurriedly soon after 1918 and has lived in several European nations since, serving as a slave laborer for several years in Germany, arrived with Mrs. Meyer in Indianapolis late in October under the sponsorship of two classes of the Downey Avenue Christian Church.

Mrs. Barbara Bende, originally of Hungary, worked in England and Germany for Church World Service and UNRRA before coming to the United States in October. She began work for the social welfare department of the United Society November 21.

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Miss Virginia Nichols, until recently with Southern Christian Institute, Edwards, Miss., sailed November 12 to assume the position of bursar at Inanda Seminary, Phoenix, Natal, South Africa.

Lester B. Rickman has succeeded J. H. Tilsley as state secretary for Missouri. He was formerly pastor of the Mt. Auburn Christian Church in Dallas, Texas.

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Missionary Register

Arriving from the Field:

Miss Fern McMillan returned to the United States from Africa in December.

Church Smiley and daughter, Eleanor Jewell, are scheduled to arrive from India early in January.

Departing for the Field:

Miss Velma McGill sailed for India on November 23. Mr. and Mrs. Franklin White and their three children sailed for India in December.

Mr. and Mrs. Aigi Kamikawa sailed for Japan in December.

Pablo Bringas returned to the Philippines, sailing on December 2, after visiting in the United States and attending the International Convention at Cincinnati.

Miss Edna Poole sailed December 29 for Belgium where she will study in preparation for service in the Belgian Congo.

Mr. and Mrs. Byron Spice arrived in San Luis Potosi, Mexico, on November 8.

(*Continued on page* 45)

Women and WORLD HIGHWAYS

The Lady in the Glass House

By ANNABEL SIMER*

(This story is purely a work of the imagination. However, it may well be the story of any minister's wife, of anyone who has ever lived as "the lady with a halo in the glass house.")

ONCE upon a time a lady moved with her husband into a glass house. Her husband was a preacher. Of course, the house wasn't really glass. It just belonged to a congregation of people. Shortly the little lady discovered she belonged to the congregation too. It took a lot of growing up before the little lady had the courage to be herself and stop acting. She discovered that the people were conscientious in their curiosity regarding her family in this "fish-bowl" house of hers. She finally became accustomed to their gracious and frequent donations of gadgets and hand-me-downs. Eventually she joined the ranks of women who were pushing their husbands along the road to success—a Christian road, mind you.

She was drilled into shape to accept hardship and short rations for the glory of the cause, to exert influence and aggressiveness for the honor of the Kingdom. She learned to change the bleak gray glass house into a home; and because she never could possess one home she achieved the more blessed possession of many glass houses.

She came to be known as the collector of seeds for the harvest her husband reaped—if and when he did. She had this bit of verse tacked over the kitchen sink where she could read it every day:

I would hate to travel down life's road
And lighten not another's load;
I can't imagine God's high throne
And me before it—all alone.

If you watched closely in a worship service you could see her, pencil in hand, watching the reaction of the people as her husband gave them the bread of life. And if you could read her mind it would be running thus: Uhmm, a fresh illustration there—he used that before. She'd tell him tomorrow—horrors! not tomorrow, Monday! Tuesday, she *would* tell him. . . . Mrs. R's seat is empty—what has upset her now? (She jots down the name.) She sees her own daughter in the choir, seriously chewing her gum as she gazes in profound apathy at the ceiling! Her eyes rove over the sanctuary as a nun telling her beads. The light is blazing; she meant to tell the janitor to turn it off. She notices who is bored, who is troubled, who is eager, who is restless. Sometimes in her mind's eye she sees some chips on haughty shoulders. "She learns to record the preservation of the flock each Lord's day."

She never did quite accomplish the trick of remembering verbatim all the messages that came by phone, messenger, and doorbell. After a while she grew accustomed to a whole congregation forever ringing the doorbell and the telephone. She tried religiously to appear sweetly serene, when sometimes she veritably wanted to—resort to instinct. She inwardly cringed when comment was made of her lack of a stylish hair-do, or the state of her son's shoes. Several times in her life she actually came to the place where she believed that the healthiest thing that could happen to that particular glass-house congregation would be a wholesale desertion of those who did not mean to take their Christianity seriously.

She controlled her blood pressure when irate members called her to task about the carryings-on of her little brood of children. She mentally resolved that one day she would let them know that her children "got that way" by playing with the deacons' and elders' kids. She spent some time pondering the question as to why a minister's wife never made "Who's Who" in any capacity. She pictured herself among the leading financiers. Who else could stretch the dollar from the weekly duplex envelope quite so far? Even back in the days when there were no radios or television, no *Life's* or *Look's*, she came to realize that she not only had to set an example, but also an alarm. We should have our house in order, our lives in paths of service—that was her gallant but silently sung battle-cry as she moved among people.

She discovered among her pet peeves the artificial dripping remarks of those who would put her on a pedestal (in words) and let her do the work (in deed). She learned to be cautious of over-done praise. She discovered that outwardly she could have no intimate friends; but she cherished within her memory the wealth of fine attitudes of many "big" people. Ofttimes she remembered lovely little things that had happened "and it was like hearing the faint tinkle of tiny bells, of soft, sweet distant music at twilight." She did not like to be put on the spot of having the final word in a controversy, or of hearing the all too frequent, almost automatic "Our minister's wife will now lead us in prayer." She did not relish being asked to be chairman of a committee when no one else would take it, or having to parry prying questions about her husband.

The days passed swiftly. It became ever more important that her mission was to understand God's will for her life and to help others to see and know him. She read in a book that one head of the household in one glass house said this of his little lady: "She helped when others shirked, criticized when others flattered, praised when others condemned, and believed when others doubted," She liked to think it might be typical of all the ladies in glass houses.

Once in her younger days she dreamed of her tombstone, put up by a faithful membership (in some far distant day, of course), which would read: "She did the work of ten women." Now, twenty-five years later, she alters the desired epitaph to these words: "She did the work of one woman well, and set the other nine to working."

So the little lady lives the sunset days of her life in a glass house. Her life is now a living prayer that the rich, full, vivid efforts of her past will bring a "well done" from her Master. Even the hand-me-downs that go from one glass house to another are reminiscent. She is reminded of the ripening of many tiny seeds into fruitful harvests for Christ and his church. She recalls miracles when, under humble example and faithful teaching, young people became pillars of the church, leadership was acknowledged, and joy of joys, a new Christian home came into being.

As the shadows of the setting sun fall over the last little glass house, she tacks up another bit of verse on the bedroom wall:

And when the one great scorer
Comes to write against your name,
He marks not that you won or lost,
But how you played the game.

*Mrs. W. T. Simer and her husband minister to the First Christian Church at Harvey, Illinois. This story is taken from an address to the Illinois Ministers' Wives Association at Decatur, September, 1949.

United Council to Enter Merger

The National Board of the United Council of Church Women in its meeting in Los Angeles in October voted that the Council should enter the new National Council of Churches of Christ in the United States. The action followed several years of study and discussion on the part of local, state, and national groups of the Council.

"The most momentous day in this history of the United Council of Church Women" its leaders have termed Tuesday, October 11, 1949. On that day after five hours of discussion and prayer as to how united church women could best function in their work in the Kingdom of God, with only three dissenting votes the action was taken to participate in the Constituting Convention to be held in December, 1950. The U.C.C.W. representatives on the Planning Committee for the new National Council will continue to safeguard the concerns of women in the department for women's work in the new organization.

For Adult Missionary Groups

Theme: Japan

February

In Japan of the Opening Doors

YOU who are making the friendly journey through Japan, using the program packet for your study, and those who are using the discussion packet which includes the pamphlet, *Disciples of Christ in Japan*, and any who look at the old books describing our mission work, will come upon references to the first woman convert in our Japan mission, Mrs. Ino Funasaka. She was at the time of her conversion a young woman in her prime. On this page we show her picture in her later years, a copy of a painting made by Mrs. Morrison Garst from a photographic enlargement. Mrs. Funaska lived to a ripe old age and was an active Christian to the end. The lovely painting by Mrs. Garst has caught the kindly lines that time wrote into O Ino San's friendly face.

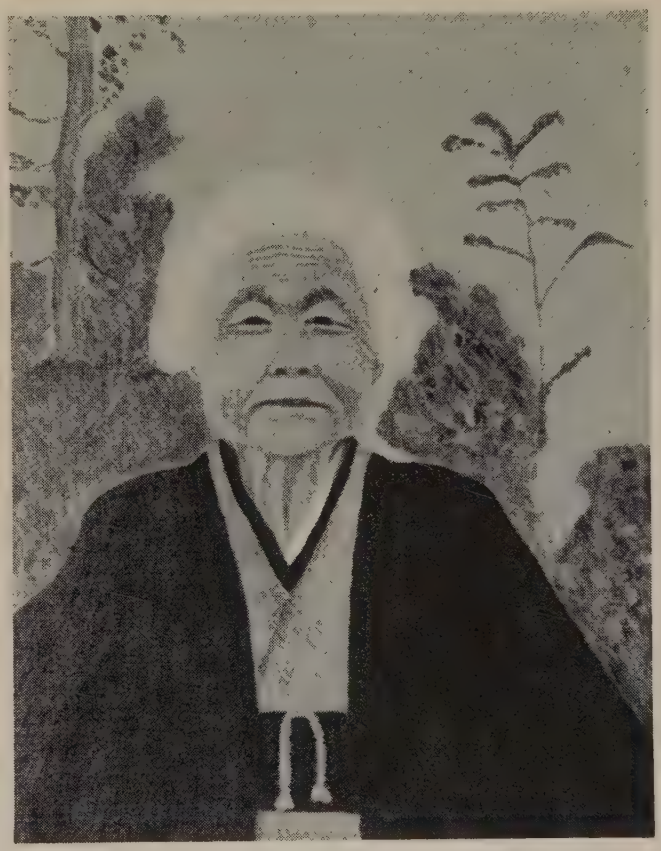
The first conversion from a non-Christian faith in the history of the Foreign Christian Missionary Society was in Akita-Matsumura San. He was baptized on July 30, 1884, and upon the recommendation of the little Japan Mission, a special day of thanksgiving was set apart. Prayers were offered in the churches of America that an abundant harvest might follow that first fruit.

"Little Elsie"

On this page last month a reference was made to H. M. Ragland's old book, *Leaves from Mission Fields*, a book quaint, sentimental, and in many ways very precious. Mr. Ragland told of the excitement and curiosity of the Japanese at Atika over the coming of the missionaries. Particularly did they wonder at the little Smith girl. That child, "Little Elsie," as she was so often referred to at the time, is now a grown woman—Mrs. Charles Williams of Shelfax, Virginia. She has led a really significant life as teacher, school principal, and active Christian laywoman. She remembers those days in Japan. She now has in her possession a few letters she wrote home to relatives, telling of her playmates. Their names impressed her. One was called in Japanese "Iron Pot." Another was "Honorable Tea." Mrs. Williams says of her mother: "My mother taught me as long as she was able and I still have the Bible she inscribed to me and the small *History of England*. . . . My mother was a wonderful needlewoman. When we joined the others in Akita I remember that she had two ambitions—one to gather a few Japanese women together in a knitting class, the other to hold little prayer meetings together with the women and the Japanese teacher."

How Very Different Today

How very different the situation is in Japan today is illustrated by one of Margaret Lawrence's impressions on her recent arrival in Japan—the eagerness of Japanese young women to get into American homes and become acquainted with the mode of life. Miss Lawrence says: "The girl who helps us in the home is a junior college graduate and considers her experience here merely educational. She is learning American ways. Her people are very anxious for her to marry and are getting offers for her hand. She is holding them off as she wishes two more years of this experience. She is like one of the family. This seems to be common practice—for young people to serve in homes as part of their education." Certainly, getting acquainted at home is one of the most valuable means of reaching mutual understanding. That is one reason for referring over and over to the importance of offering our hospitality to overseas strangers in our midst.



Mrs. Ino Funasaka

"Neighborliness at the UN"

If you wish to read an altogether delightful account of human friendliness in the making, turn to the article, "Neighborliness at the UN," in *The Survey* for October, 1949. Written by Roger William Riis, a roving reporter for *Reader's Digest*, it shows some of the delightful experiences of hosts and guests, individuals and groups, in sharing heart-warming experiences. People who went into various projects of neighborliness through "noble purpose and international good will" found themselves having "rollicking good times." Any public library will have *The Survey* on its reading tables. Read "Neighborliness at the UN," and enjoy the pictures which illustrate it.

There are other significant articles in the October *Survey*, articles to stimulate thought and point to possible Christian action. That word *action* is constantly before us as Christian adults. We are interested in worship, study, and action. We engage in all three. Do we maintain a good balance in them all? What do we mean by action? Does it have a full enough significance in adult missionary groups? Does it include witness through word and deed to our Christian faith? Does it include outreaching helpfulness and service?

Good Things to Read

There are so many good things to read that it is hard to keep up with them. In the little quarterly magazine of good will and common human appreciation, *Common Ground*, for Winter, 1949, are two delightful articles on the Japanese in our midst. One is a story by Bradford Smith, "Japanese Etiquette," the other an article, "Japanese American Audit—1948," by Robert M. Cullum.

Missionary Worship Services

As we look at the name of the writer of the missionary worship services to accompany our Japan study, Mary C. Hunter, let us recall the way in which Mrs. Hunter and her husband, Joseph Hunter, now of the faculty of Lynchburg College, have been active in causes promoting peace and brotherhood. They were of conspicuous service to Japanese Americans in our midst during World War II. As we worship let us remember these citizens. As we pray for Christian work in Japan, let us remember our Japanese American missionaries, the Kamikawas, as they face new experiences in the land of their fathers.

The worship service for the February study. *Thy Kingdom Come, O God*—"The kingdom of God is in the midst of you," is found on another page of this issue of WORLD CALL.

January to June—Japan

LET your church family get together on Japan. Intermediates, seniors, and adults can cumulate interest by making the study coincide and by doing things together. A festival could furnish fun and inspiration. An all-church fellowship dinner could feature Japan.

Together the groups may view one of the excellent films on Japan. Consider *Fujita, Orphan of Japan, Kenji Comes Home,* and *Kyoto Story.* The descriptions of these and other sound films, and of several sets of slides on Japan, are found in *Christian Youth Fellowship Studies Japan.*

Japan in CYF

Sunday Evening Groups

"Japan, A Land of Contrasts," written by the Shorrocks of Japan, is your first session in *Fellowship.** It can be a Look-See program. Make Japan bright and vivid with a set of color slides: *Japan; The Land and the People,* or *New Life in Old Japan.* Display all possible pictures of the land and the people. If possible, exhibit articles from Japan; interesting objects may now be purchased at dime stores. With a mind full of pictures, enter the discussion of the Japan of today. A resource person should have read the illustrated booklet *Which Way Japan?* Request a copy of *CYF Studies Japan* for description of visual materials and for session plans.

Circles and Hi-Tri's

February finds you "Beyond the Headlines" of American newspapers, deep in Japan. The Brumbaugh guide, pages 26-28, charts your course. In a language lesson you will learn a few Japanese characters and their meaning and learn to pronounce a few simple words. In art class, you will learn of Japanese gardens, poetry, and music. As the social science lesson, you will hear reports on marriage customs and home life.

Japan in Chi Rho Fellowship

Sunday Evening Groups

"And the War Came" is your leaflet-lesson in the *PM Pack.** Ask your group to bring pictures and current events on Japan.

Unless otherwise noted, all materials are available from The United Christian Missionary Society.

*Order from the Christian Board of Publication.

The Score is Close!

With the score 23-24 and a minute to play, all fans are on their feet, tense with expectancy. The home team is trailing, but a bucket will bring final victory and the pennant to our side. If only there were more time. . . .

Or if we had begun to make those shots earlier in the game! An early start could have saved us the possibility of final defeat by our arch rival. The beginning of the second half was too slow; our team failed to use the half for reflection upon the weakness of past efforts and a commitment to more effective work in the half ahead.

Congratulations to our many, many youth groups in the Great Game of Life for sending in one half of their year's goal for the Christian World Friendship Fund (youth giving for missions and Christian education). Prompt work deserves much credit and many youth groups are to be complimented for having sent in their missionary offerings quarterly. Missionary money does not really become missionary until it is put to use in spreading the gospel.

Besides, postponement of effort often spells defeat. Any portion of the year which sees youth idle is lost forever, even though an arbitrary goal might be barely reached by a frantic burst of energy at the closing minutes of the game.

The Home Team is in the second half of its missionary year. The missionary enterprise of our Master may lose to the forces of this world. The scores are close. Who is on the Lord's side? It is later than you think!

—CHARLES C. MILLS

Make use of late articles in WORLD CALL. Play as if your speakers are from the Margaret K. Long Girls' School and from Sei Gakuin. Gain additional facts from *Disciples of Christ in Japan.* If you did not use a set of slides for your first session, use *Disciples in Japan's New Day* here.

I-Tri's

Your February program comes wrapped in a series of stories. You begin with an ancient legend concerning the creation of Nippon. Other stories show how changes have taken place in the thinking of the people. *A New Look at Japan,* pages 38 to 52, provides your stories.

Shoulder to Shoulder in Japan

A forty-hour ride on a third-class Japanese train leaves much to be desired. Japanese and American young people huddled together at one end of the dirty coach, some sitting on suitcases. They talked in two languages, laughed, and harmonized together on beautiful Christian hymns.

People wondered at the mixed group and asked: "Who are they?" and "Where are they going?" But everyone knew when the train arrived at Nagasaki and passengers saw the large sign prepared by the mayor:

"WELCOME WORK CAMPERS!"

The youth work camp at Nagasaki was one of three held in Japan last summer. Participating in the three were: 53 Japanese students, 2 Chinese students, 1 Korean, 2 students who are children of resident missionaries, 31 American first-term missionaries, and 3 university students from America. Only baptized Christians were admitted. This fact had an evangelistic effect upon communities near the camps where the people saw Christians doing hard labor and putting their beliefs into practice.

In the camp at Nagasaki the thirty-five workers helped make a playground for a Christian mission school, moving a mountain to a valley by carrying a basket of dirt at a time. On this and the two other projects, families—repatriated families from Communist lands—offered their services. They realized that these young people were working *for* them and were happy to work *with* them. Even women fifty to sixty years old came to carry the baskets of dirt. Little children pulled grass from the path. School children helped as they tried out their English on the Americans and learned fun songs.

Besides work projects, service was rendered in the field of education and recreation. There were Bible stories for children, a vacation church school for junior highs, and an opportunity to teach Christian hymns to those of various ages. On community nights the campers talked with the people on Christian living.

When recreation was begun, the first day saw four campers, two Japanese and two Americans, surrounded by hundreds of children ranging in age from two to twenty, ready to play! They taught a few songs, showed a *kamishibai* (a story illustrated with changing pictures), perhaps of the Good Samaritan. They taught them "good morning," "hello," and other common English expressions. Finally they got groups playing drop the handkerchief, dodge ball, and other games.

The 5:30 A.M. to 11:00 P.M. days of the campers brought rich experience and fellowship. The first day they became "Doc" and "Mickey" and other nicknames to each other. They worshiped in small groups at the thirty-minute morning watch and at the vesper service in the evening.

The results? Besides the value of their example of brotherliness and concern for others, there were tangible benefits in the form of an athletic field, a playground, and a road. And best of all, a few young people of the community caught the vision and resolved to carry the work forward.

Echoes from Everywhere

'Tis Hard To Believe

You may not believe this story, but it is true.

Among my Muslim friends is Shahedan Bai, who has a son a few months old. The young woman has taken advantage of my lending library for years and reads both Hindu and Urdu. Since she observes parda I take books to her home. Her father has two wives, and such a fine mother. We have worked in that home for some years.

Shahedan does not live with her parents now, but is less than a mile away. Recently while in the home of her parents, talking with the wife of the father who is not the mother of Shahedan, I remarked that I could not remember the name of Shahedan Bai's baby. The woman said that she does not know, and called to the grandmother, and inquired from the mother of Shahedan; none of them know the name, I was told!

—Ann Mullin

Damoh, C.P., India

A Modified Lord's Acre Plan

The loan by the Board of Church Extension to the Hato Tejas church here in Puerto Rico for the purchase of the new parsonage and three acres of land near the church has made Domingo Rodriguez and his congregation very happy. Two cows, a heifer calf, and two brood sows, as well as some chickens, pigeons, and a duck were included in the land purchase, together with quite a lot of nice furniture: electric stove and refrigerator, dining room set, bureau, chifforobe, beds, etc.

There was a lovely dedication service for the new parsonage when the loan came through and the purchase was officially consummated. One of the cows and the heifer calf, and I think one sow, were sold by the church. Dominguito bought the other cow. The church kept the one sow, and now she has ten little pigs. The pigs will be distributed to members of the congregation who will raise them until they are of size to sell. A modified Lord's Acre plan!

The Hato Tejas church had quite an anniversary week, with more than one thousand persons attending the outdoor service —in the rain! About ten pastors and missionaries were there with delegations.

—Hugh Williams

Rio Piedras, P. R.

Religious Emphasis at Hazel Green Academy

The Thanksgiving service at Hazel Green was held at the church Wednesday evening with music and an address by Tipton Carroll of Transylvania College. Thanksgiving dinner was served in the dining room on the campus Thursday evening, followed by a program in keeping with the season.

Evangelistic services, conducted by Charles R. Holder, state evangelist for Kentucky, were held at the Hazel Green Church a week in October. Eleven Academy young people confessed Christ and were baptized at the closing service. The meeting was a season of enrichment for the entire church.

Religious emphasis and training are given to our student body through Bible Study from seventh grade through high school. Morning devotions at the breakfast table are conducted by students appointed by a teacher, each to serve an entire week. Boys and girls alternate and serve creditably.

Bible school and church attendance is required. One of the loveliest campus scenes to greet the eye is the assembly of students, at the call of the big bell, at the great stone steps to march with their sponsors down to the little church just beyond the campus. Meanwhile the tower chimes play great hymns of the church which float out over our lovely hills, a mile in every direction. What blessed memories to be recalled down the years!

—*Hazel Green Academy News*

An Artist in Military Uniform

On September the second, ten mature young people in soldiers' uniforms trooped into our house in Wuhu, China. The group was led by a former Christian lad who had visited there several times before. They wanted us to play and sing. The family cooperated in an impromptu program, then the visitors took their turn.

One girl, not at all impressive looking in her ordinary cheap uniform, sat down at the piano and played like an artist. Then she asked for Schubert's "Ave Maria" which she played and sang beautifully. She and another girl sang a duet—liberation words to the tune of "Bulldog on the Bank." She requested a hymnal and accompanied Mary Shao and Harriet as they sang "Be Still My God" to the tune of Finlandia.

We learned that this girl had studied with Shanghai's best teachers in music and that she speaks English fluently.

When the group left several of them shook hands and all were in a warm, friendly mood.

—Hubert Reynolds

Wuhu, Anhwei, China

School Notes from Lotumbe

The children bring in their ragged garments for patching. They bring a dime to pay the seamster who comes to the school each morning. They always say "Thank you" with such sincerity that we are glad we are helping them for they only pay about half of what we are out in patches, thread and pay for the work. Sometimes the garment is almost beyond repair. The seamster boy is very good and improves the garment until the pupils marvel that they get back such an improvement. He seems to enjoy his work, too.

Examinations today in reading, writing and spelling show that some of the children do very nice work, and some are not so far along. Later they will have Bible, arithmetic, and other studies. We are now beginning our school year in January instead of September. It seems to work into the government's program better, and it does not make any difference to us for vacation comes in July and August, the fishing season.

Mr. Smith is working so hard on our new school building which we hope will be finished within the next two years. It will be huge, roomy and well equipped. A primary building will be ready by the first of the year [1950]. The seats will be low enough for each group of pupils, a thing we have never had before. The kiddies will look so cute in them.

—Ruth Musgrave

Lotumbe, Belgian Congo

New Conference Site Cause for Excitement

Everybody in the Paraguayan Mission is thrilled over the purchase of conference grounds. Some years ago the young people of Oklahoma donated the money for such a purpose, but until now it had been impossible to find a suitable place. Anything off the main roads in Paraguay is almost inaccessible.

The place chosen is an hour's ride from Asuncion. The last few miles are over deep ruts of sand, but it is worth the effort for the place has much to recommend it: abundance of trees, ferns, flowers that would delight the heart of any botanist; a cleared spot suitable for playgrounds; another semi-cleared place where one can easily imagine an out-door chapel and study groups. There is a spring that seems to break from a tree and a winding, clear-sparkling stream.

There is yet plenty of work to be done. The first purchase has been an army-tent. By summer vacation in December [1949] we hope to get together enough equipment to hold the first youth summer conference of Paraguay.

—Margaret Stainton

Asuncion, Paraguay

Hazel Green Alumnus Vice-Consul to Brazil

The name of Richard Godfrey, Vice-Consul from the United States to Brazil, is familiar to those who have followed the achievements of sons and daughters of Hazel Green Academy.

Richard was a graduate in the Class of 1931 and rose steadily to the position to which he so long aspired—that of a representative from this government to some country in South America. Nothing ever seemed so impossible to all save Richard! Obstacles became his stepping stones. A letter from his wife to Mr. and Mrs. Stovall of Hazel Green Academy in late summer would be of interest not only to those who followed his career, but to all who rejoice in marked achievements of those of undaunted faith and courage.

The letter related incidents in the Fourth of July celebration commemorating the 173d anniversary of freedom of the United States. The highest officials of state and military joined in praise and happiness in the freedom of the United States. Speeches on the occasion were printed in both Spanish and French. We quote a part of Richard's speech:

"Brazilians and Americans clasp hands in a common task of strengthening peace with honor among men. With the help of God this goal will be reached. . . . I have never doubted the victory of right for I have never faltered in belief in justice."

—*Hazel Green Academy Newsletter*

Missionary Worship Service

Theme: Thy Kingdom Come, O God

FEBRUARY

The Kingdom of God
Is in the Midst of You

SOFT MUSIC *(instrumental)*: "I Sought His Love in Sun and Stars" *(Christian Worship: A Hymnal,* 385)

CALL TO WORSHIP:

God of our life, through all the circling years,
We trust in Thee;
In all the past, through all our hopes and fears,
Thy hand we see.
With each new day, when morning lifts the veil,
We own Thy mercies, Lord, which never fail.

—HUGH T. KERR

HYMN: "I Sought His Love in Sun and Stars" *(Christian Worship: A Hymnal,* 385)

SCRIPTURE: I do not pray for these only, but for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. *(John 17:20-23)*

PRAYER: O God, help us to realize that thou art not far away, that thou hast not gone on a far journey but that thou art right here in the midst of us. If we are going to build thy kingdom on earth, may we begin first by building it in our own lives. If there is envy, greed, racial intolerance, or anything that would keep us from communing with thee, help us to remove these things that hinder so that thy love may abound within us. May we not center our thoughts continually on the place which Christ has gone to prepare for us, but remember that we must be busy preparing a place for him—in our hearts, in our churches, in our society. Wilt thou be with and strengthen those who are building thy kingdom in the difficult sections of the world. May we remember them always in our prayers.

"I must remember
When I pray
A missionary
Lonely today . . .
Lonely, yet loving
The chance to stay
Despite few messages
From friends far away." . . . Amen.

—MAYME GARNER MILLER

HYMN: "We Would Be Building" *(Christian Worship: A Hymnal,* 489)

STORY: Today we are thinking of Japan of the Opening Doors. There is a difference between open doors and opening doors. The task of the kingdom building has not always been easy. Akita, a prosperous town in northern Japan, is important in the history of the foreign missionary program of our church. It was there that the first convert to Christianity won by any of our missionaries was baptized. And it was there that the first of our missionaries to die in foreign service was buried. The death and burial of Josephine Wood Smith made a strong impression upon the people of Akita, but it was the passing of children of Mr. and Mrs. C. F. McCall many years later which most touched the hearts of the people. After the funeral of their oldest son, little Merritt, one of the Japanese ministers said to Mr. McCall: "You have today taught us how to bury our dead in quietness, dignity, and order." A Japanese funeral was at that time largely an occasion of loud mourning and more or less confusion.

Even though the McCalls have not been in Japan for some twenty years, their children's graves have not been forgotten. Members of the church keep the burial plot clean. Mr. and Mrs. McCall have the assurance that this is being done.

One of the significant services rendered by Mr. McCall in Akita was that of visiting the penitentiary and teaching there. Where he had twelve to fifteen men receptive to the Christian message, our minister there today, Mr. Y. Shionoya who continues this work, teaches from sixty to seventy-five prisoners. However, it was the early missionary who opened the door.

Since the close of the war with Japan this same Rev. Shionoya has been liaison officer to our American soldiers coming into that section of the country. When it was necessary for the American chaplain to leave the area this Japanese pastor became the acting chaplain to his unit. On such occasions as the Fourth of July, Thanksgiving, and Christmas he preached to the soldiers in English. He has also ministered to the families of our soldiers in many ways. Through the work of the early missionaries God has raised up not only Mr. Shionoya but other Japanese Christian leaders for a time such as this.

HYMN: "For All the Saints, Who from Their Labors Rest" *(Christian Worship: A Hymnal,* 576)

—MARY C. HUNTER

In Memoriam

Mrs. Henry Kershner, September 24, 1949, Hutchinson, Kansas. For forty-five years she worked in First Christian Church. She is greatly missed.

Mrs. Louise S. Murray, October 29, 1949, Kingman, Kansas. Last of the charter members of the Christian church. For many years she was president of the Ladies Aid. A devoted member of the church. Interested in missions and supported all cooperative causes. Age 85.

Mrs. Ella Wall Osborn, June 5, 1949, Abilene, Texas. A member of the Christian church for eighty years and was "Mother Osborn" to her church and friends everywhere. 93.

Mrs. Mary Elizabeth Roach, September 8, 1949, Rushville, Ind. Faithful member and worker in the Little Flat Rock Christian Church, Sunday school and missionary society as long as health permitted. She was loved by all the children.

Mrs. Eva B. Curry, September 14, 1949, Syracuse, N. Y. A life member of the missionary society of the South Geddes Street Church of Christ, and active in church and mission work as long as health allowed.

Mrs. May Cline Grunewald, August 6, 1949, Oakland, Calif. Life-long and active member of First Christian Churches of Pleasant Grove and Oakland. Member of W.C.T.U. and president of Alameda County Union and director of Frances Willard Home, Oakland.

James Hudson Bryant, August 13, 1949, Long Beach, Calif. Elder and chairman of the official board of North Long Beach Christian Church. Active in founding Laymen's League in own church and in other churches in the harbor area. Age 47.

Mrs. Susan Jones Steele, October 24, 1949, Winchester, Ky. A charter member of the Mt. Zion missionary society. Faithful and active member of the church and society. Age 85.

John Smith, October 8, 1949, Plymouth, Ind. A life-long member of Nameless Creek Christian Church near Greenfield. He gave liberally to the missionary cause. A wonderful Christian man.

Mrs. Edna Kerns, August 1, 1949, Greenfield, Ind. Active member for many years of Nameless Creek Christian missionary society. She will be sadly missed.

John Simmons, October 5, 1949, Greenfield, Ind. Member of Nameless Creek Christian Church and missionary society. His friends will miss him greatly.

Walter Garnett Winn, November 2, 1949, Park Ridge, Ill. Graduated from Bethany College in 1906 and served Christian churches in Pittsburgh, Pa., Rensselaer, Ind., Irving Park, Chicago. Was part-time secretary of the Chicago Disciples Union for several years. Age 74.

Make Brotherhood Real

Race Relations Sunday, February 12, 1950

CHRISTIANS are called upon to "make brotherhood real" in observing Race Relations Sunday, February 12, 1950, in the annual message by the Federal Council of the Churches of Christ in America. The Race Relations Message, approved by the Federal Council's Executive Committee, will be read in many Protestant and Orthodox churches on Race Relations Sunday.

"Brotherhood lives in the Christian love and concern of one person for another," said the message, drafted by Dr. D. Elton Trueblood, of Earlham College. "We cannot be Christians in our separateness. The brotherhood is not something extra but is inherent in the very meaning of the Christian experience. This brotherhood includes all nations and races, for Christ suffered and triumphed for all men. This brotherhood is not yet accomplished but the churches are called upon to lead the world and pledge their loyalty to the community that is being born.

"The right relations among races, as among nations, will never come alone. It will not come until millions of men of all races look with wondering tenderness upon their fellow men who, in spite of human sin and shame, still bear the divine stamp upon their souls. The task of Christians is to carry on Christ's mission. That mission is meaningless unless brotherhood is made real."

The Department of Race Relations, in making public the message, suggested steps that may be taken by both churches and individual Christians in "making brotherhood real," the general theme of the observance.

What Churches Can Do

1. Strengthen Christian fellowship by opening church membership to all regardless of race.

2. Use the Race Relations Sunday observance to evaluate what your church has done in race relations and to plan a program that runs throughout the year.

3. Organize a group within the church responsible for cultivating creative attitudes about race and for leadership in some of the following activities:

a. Sponsor study groups, forums, worship services and other activities which bring different racial and cultural groups together to consider mutual interests and for fellowship.

b. Discover what racial groups live in the community where the church is located; their contributions to community life; their problems and what the church can do.

c. Work to guarantee decent homes for all people and to remove restrictive practices based on race or national origin.

d. Support legislation designed to guarantee human rights to all regardless of race, creed or national origin.

e. Insist on impartial justice in the courts and work for the elimination of racial discrimination in employment, education, health, recreation, hotel accommodations and community services.

What Individuals Can Do

1. Learn the basic facts about race and examine your own attitudes.

2. When stories which have derogatory racial implications are told, tactfully point out that relating them spreads racial prejudice.

3. Find out what other racial groups live in your community. Discover their contributions; their problems; the efforts being made to resolve them and how you can participate.

4. Find out what your church and denomination are doing to improve race relations and what you can do to help.

5. Support legislation designed to guarantee human rights to all regardless of race, creed or national origin.

6. Work in your occupation, your union or vocational organization for fair employment practices.

All They Ask Is A Chance

OVERSEAS thousands of homeless, jobless families are staking their hope for the future on church people here in America. They are the DISPLACED PERSONS. All they want is a chance—the same chance our forefathers had when they came to these shores. Every church, no matter how small, can sponsor at least one family. We will gladly tell you how. Write for details today. The existing law permitting DP's to enter our country expires on June 30.

Clip This Coupon and Mail Today

Department of Social Welfare
The United Christian Missionary Society
222 South Downey Ave., Indianapolis, Ind.

Please send full details about sponsoring Displaced Persons.

Name ..... **Address** .....

City ..... **State** .....

Publications Received

PROTESTANT CRUSADERS, Charles Morell Watson. Philadelphia. Dorrance & Co. $2.50.

THE SPONTANEOUS EXPANSION OF THE CHURCH AND THE CAUSES WHICH HINDER IT, Roland Allen. London. World Dominion Press. 5/- net.

WHAT'S AHEAD. Study and Worship Programs for Women's Groups. New York. Friendship Press. 50 cents.

KILLERS OF THE DREAM, Lillian Smith. New York. W. W. Norton & Company. $3.00.

DOCTOR OF THE HAPPY LANDINGS, Julia Lake & Eugene Kellersberger. Richmond, Va. John Knox Press. $2.00.

ARNOLD'S 1950 COMMENTARY, B. L. Olmstead. Winona Lake, Ind. Light & Life Press. $1.50.

MY FAITH LOOKS UP, Russell L. Dicks. Philadelphia. The Westminster Press. $1.50.

MR. JONES, MEET THE MASTER, Peter Marshall. New York. Fleming H. Revell Co. $2.50.

A LIVING RECORD, Marie-Jeanne de Haller. New York. United Student Christian Council. 75 cents.

CHRISTMAS, Vol. 19, edited by Randolph E. Haugan. Minneapolis. Augsburg Publishing House. Paper, $1.00; cloth, $2.00.

TRUTH, MY GUIDE, Annie Elizabeth Saville. New York. Exposition Press. $2.50.

CHRISTIAN TEACHING: AN INQUIRY, Burdette K. Marvin. New York. Exposition Press. $2.00.

PRAYERS FOR THE WEEK, edited by Ernest H. Suerken. New York. The Exposition Press. $2.50.

THE SIGN OF A CHILD, William Allen Knight. Boston. W. A. Wilde Co. $1.00.

THE SON OF GOD AMONG THE SONS OF MEN, Everett F. Harrison. Boston. W. A. Wilde Co. $2.50.

THE JESUS PAUL PREACHED, Perry F. Haines. Boston. W. A. Wilde Co. $2.00.

GIVING A REASON FOR OUR HOPE, Carl F. H. Henry. Boston. W. A. Wilde Co. $1.50.

JESUS CHRIST IS ALIVE, Laurence W. Miller. Boston. W. A. Wilde Co. $1.50.

HOW TO STUDY AND USE THE BIBLE, Park Hays Miller. Boston. W. A. Wilde Co. $1.75.

THE WITNESS, Olive Waldron Warner. Boston. W. A. Wilde Co. $2.50.

THE NEW TESTAMENT IN CROSS WORD PUZZLES, Lucile Pettigrew Johnson. Boston. W. A. Wilde Co. $1.25.

JOSEPH THE DREAMER, Leroy Phillips. Boston. W. A. Wilde Co. $2.50.

Audio-Visuals for Japan Missionary Study Programs

16MM SOUND MOVIES:

1. CHILDREN OF JAPAN, EBFilm, shows the life of a middle-class Japanese family, 10 min., $2.00.

2. FUGITA, ORPHAN IN JAPAN—an orphan boy becomes a Christian minister and starts a rural church, 35 min., color, $12.00.

3. KENJI COMES HOME, by PFC, tells about a Japanese war veteran and the conflict between communism and Christianity, 40 min., $9.00.

4. KYOTO STORY—a G. I. in Japan learns about missionary work, 30 min., $6.00.

5. TORU'S PEOPLE is a documentary film depicting historical and cultural backgrounds as well as current problems of Japan, 35 min., color, $12.00.

6. WE BEAR WITNESS is a report of the American Protestant delegation who visited Japan after World War II, 22 min., $2.50.

2″ x 2″ COLOR SLIDES:

7. DISCIPLES IN JAPAN'S NEW DAY is a story of Disciples of Christ missionary program in Japan, 55 slides, $2.50.

8. NEW LIFE IN OLD JAPAN emphasizes the new spirit of democracy as viewed by a missionary, 50 slides, $2.00.

9. JAPAN: THE LAND AND THE PEOPLE, a general set of slides of today's Japanese people and life, 65 slides, $2.50.

10. JIRO AND HANAKO OF JAPAN, for children, Part I, their home, school and church, 39 slides, $1.50. Part II, at work and play, 39 slides, $1.50.

(Order well in advance as all film schedules must be confirmed by the film librarian before shipment.)

Audio Visual Services
The United Christian Missionary Society
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Film Librarian:

Please schedule the film:

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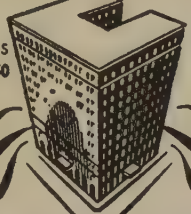

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A Typical Saturday at Morelos Social Center

WOULD you like to spend Saturday with us at the Morelos Social Center, Aguascalientes? We are having early breakfast because there is a workers' meeting at nine and the marketing must be done before then. At the table is Miss Ruth Leslie and Miss Leila Callender, missionaries, and Sra. Lopez de Lara and children, Ruth, Esther, and Sonia. Baby Daniel has just been fed and is asleep in the guest room. The Lopez de Laras are the family of our pastor in San Luis Potosi and visit us frequently.

As soon as breakfast is over, Miss Ruth dashes off to market, accompanied by Ruth and Esther. The little girls beg to carry the market basket and are permitted to do so until it becomes too heavy.

At nine o'clock the Social Center workers gather: Srta. Villalpando, Sra. Calderon, Sr. Ramirez, Miss Leslie and Miss Callender. After a short devotional each worker gives a report of the activities in his department: the library, the Mexican Youth Association, the English classes, the clubs, and the treasury. New projects are discussed. Such things as a skating rink and a swimming pool are dismissed as impossible, but plans for a boys' club, a gym class, and organized playground activities are approved. Plans are made for the coming of a new worker, Sra. Castillo, who will be the librarian and will also help in the hospital.

It is found that there will be a balance in the treasury at the end of the fiscal year, and we decide to spend some of the money for new equipment, and the rest to be given as a bonus to each of the workers and to the doorkeepers and cleaning women. (We learned later that two of the last group are going to apply their bonus money on beds, their first after years of sleeping on mats on the floor.)

By now it is after ten o'clock and the Sunbeams are on the playground. As soon as Miss Ruth appears they rush to the new kitchen, spic and span with its green walls, white enameled sink and gas stove, table and cabinets. Today they are going to make *taces de guacamole,* or rolled tortillas filled with a paste of avocado, tomato and onion. Each of the twenty-five little girls has brought her own tortillas, and the money for the filling comes from the club treasury to which each girl pays ten centavos a week.

Meanwhile, Miss Leila has made a trip to town to the grocery store and market for enough food to last over the week end, and is in the kitchen trying to prepare Saturday's dinner and supper and as much of Sunday's food as possible. The Sunbeams go home a little after twelve; and dinner is served about twelve-thirty. Immediately afterwards, family and visitors gather in the living room for prayers.

The Mexican custom, which has become a necessity, takes over, and everyone goes to her room for an hour's siesta. Often this hour is not spent in sleeping but in reading and relaxation. At two-thirty we must be up again and preparing for the activities of the afternoon and evening. Miss Leila goes to the first English class of the day, and Miss Ruth to the office to spend the afternoon working on the treasurer's books of the local mission station, with interruptions to pay bills for work being done on the parsonage, of which fund she is also the treasurer.

Now it is four o'clock, and what are those groans coming from an upstairs room? Looking in, we see Miss Leila and three teen-age girls, all clad in slacks, on their backs on the floor, writing the alphabet in the air with their big toes. It is the Teoixtoc Club in a charm and beauty session. The girls leave reluctantly at a quarter to six and Miss Leila and Miss Ruth sit down for a hasty bowl of soup before classes begin again at six.

Miss Ruth gets out of class at eight o'clock. After chatting awhile with the visitors, she goes to her room to review the next day's Sunday school lesson. Miss Leila gets out at eight-thirty and finds the cast of the forthcoming English Club play waiting for the final rehearsal. After going through it twice, the exhausted members go home with final admonitions of "remember to speak louder," "when you see the ghost, don't laugh," and "be sure to come on time on Monday" ringing in their ears.

At last doors are locked, lights go out, and the Social Center staff settles down for a brief rest before an equally busy Sunday.

—*Mission News,* Latin American Mission *Aguascalientes, Mexico*

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CHRISTIAN BOARD of PUBLICATION—St. Louis 3

Books—A Missionary's Hobby

THE government of India is stressing literacy. In the Central Province great effort is being made. Throughout the years Christians have stressed education. A new set of books and charts by Dr. Laubach and helpers is being prepared. For years we women have used the Laubach method in teaching women to read. A few days ago I was at the house of a very poor Hindu woman who has finished the primer and begins the first reader. She is not pretty, but has made rapid progress in reading.

Lending Books

My lending library of books and magazines in three languages continues to meet a need. Christians may borrow books after the Thursday prayer meetings; I take a big bag of books on the bike each week to the community house. Only to sick Christians do I take books; those who are well should attend prayer meetings. A young man who was ill requested books to read, and within an hour he had them.

Some non-Christian students come to this house to borrow books; to other non-Christians I take reading material. Not only patients at the Mission hospital, but many people in their homes receive books and magazines. Sometimes friends inquire why I supply books free, even delivering them. Perhaps that is my hobby. Anyway, I like books. I realize that for so many these good books form the only source of decent reading material they have.

Selling Books

Another interest is selling books, because I believe in the value of the written word and of its influence not only on the purchaser, but for those who borrow the books, and for those who hear them read aloud. In villages and homes where we cannot teach, people are reached only through books and the leaflets given free with books. Books sold in markets and non-Christian fairs go into villages which we cannot reach otherwise. Some of my time is given to selling books in sections of the city which are outside our regular work. The small staff cannot possibly reach all of Damoh's 40,000 people and the thousands of villages for which we alone are responsible. With each book is given a picture from a magazine, or a used greeting card; also a leaflet on religion or health. Pictures sell many books.

Women in the Homes

We work for the moral, social and spiritual regeneration of India's women. We desire for them the breaking of their shackles, and the freedom and blessings which come from accepting the Christ. In every home to which we are invited we teach the Bible, sing Christian songs, and encourage the women and girls in remembering the lessons, in passing them on to others, and in being *doers* of the Word. We see changes in thinking and living, but are not satisfied with less than acceptance of Jesus as Savior.

—ANN MULLIN

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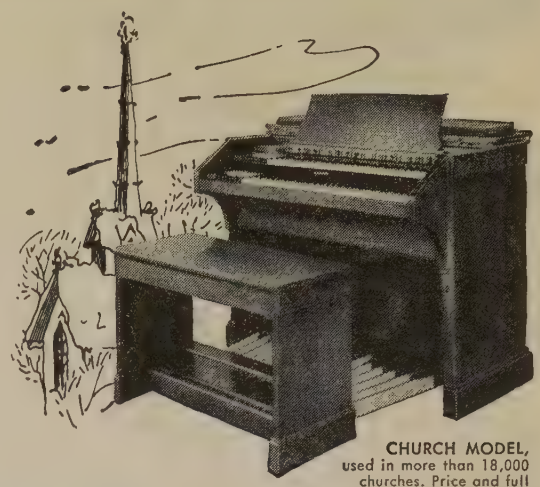

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Chinese Church Echoes with Youthful Voices

CHURCH attendance here in China has kept up well during recent months and the youth activities have been especially gratifying. Each station held a summer conference. In Nanking we had 150 in a wonderful interdenominational conference held on the beautiful campus of the Bible Teachers' Training School. In each mission station these young people have conducted daily vacation Bible schools at the churches for the neighborhood children.

Mrs. McCallum has been so busy with the Drum Tower Church young people that she has scarcely had time to "keep house." She has decided summer is the best time to work with youth, for they are free from school schedules, there are no jobs to be had, and there are boundless energies to utilize. Outside the new regime there seems little future for them. The new order offers a challenge but it is so materialistic and anti-religious that it presents so many conflicts for one of liberal education that some youth are seeking a way out.

To keep our church group profitably busy and close within the Christian fellowship, we initiated handiwork, making such things as stationery, bookmarks, place cards, etc. Every afternoon for two months our group was in the youth center working and sweating over their painting, "spattering," and envelope making. Everyone enjoyed it and we have already sold enough to cover capital, as well as to furnish peanuts for a parents' tea party! Some of our church students are unable to continue their schooling; most of them need help of one kind or another; but our mission schools are fuller than we dared hope.

Every night the church has provided something for the young people. Two choir rehearsals a week, classes in singing or voice lessons, English and Bible classes.

A picture received recently from China of George Cherryhomes and the children of one of the Chinese pastors. Mr. Cherryhomes is working in Chuhsien, China.

The church has echoed as never before with youthful voices. One of our new members of the youth group is a talented bass soloist with two years of training in the conservatory of music. He has been added to our church staff for half-time service and is already improving our choral work. Another younger choir is to be organized, and we can now give more attention to the little junior choir which has been singing for more than a year. One afternoon we entertained the parents and friends of the youth group with a lovely musical program consisting of numbers by the choir, the bass soloist and organ soloist (the acting Holland Ambassador who is not only an accomplished organist but also an earnest churchman). The church was packed and the program so well received that the next day I received congratulatory notes from friends who attended. The tone of their notes was the same—"We want more such programs."

Mr. McCallum regrets he cannot get out to visit our other stations. This, however, is being done by our Chinese secretary, Luther Shao. More and more folk come into the office for consultation. Committees, board meetings and conferences are too numerous to count, all thrashing out problems or plans in an attempt to adjust institutions to the new regime. Fortunately, the radio still provides Mac's stopgap—ballgame broadcasts!

We keep our eye on the cost of living. In American dollars it is about five times what it was a year ago. However, the value of the American dollar is gradually rising. It is not steady, but neither is anything else stable in this part of the world right now—except possibly the very severity of life itself.

—JAMES AND EVA MCCALLUM
Nanking, China (Sept. 20, 1949)

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THE UNITED CHRISTIAN MISSIONARY SOCIETY
222 South Downey Avenue Indianapolis, Indiana

Book Chat

(*Continued from page* 14)

lack of communication as it relates to theology, the ministry, the church and the laymen. We recall a homely illustration of an aged professor in college days who used to say "Boys, what's the use of having the coffee if you don't have a spout?" This is the theme of Dr. Harkness, who is herself one of the best examples of those able to communicate her message competently and clearly.

A FEW months ago E. Stanley Jones wrote a book of daily devotions called *The Way* which had a wide circulation and has proved useful. His latest volume, *The Way to Power and Poise,* is a full-sized book but printed so compactly and published under such a small format as to be used easily as a book of daily devotions. No doubt this will be its main function. It is, however, worthy of a consecutive reading and it is the author's hope that it will be so read. He begins his discussion with the simple biological fact of the stability of the human organism under changing conditions, calling attention to the remarkable circumstance by which the bodily temperature remains the same regardless of the outward temperature to which it is exposed. From this illustration he moves into his discussion of our need of developing the mechanisms of spiritual stability and poise.

Books Mentioned on Page 14

CALLED—IN HONOR, by Charles B. Tupper. St. Louis. The Bethany Press. 158 pp. Price $2.00.

LIKE THE GREAT MOUNTAINS, by Jack Finegan. St. Louis. The Bethany Press. 159 pp. Price $2.00.

THE GOSPEL AND OUR WORLD, by Georgia Harkness. New York and Nashville. Abingdon-Cokesbury Press. 126 pp. Price $1.50.

THE WAY TO POWER AND POISE, by E. Stanley Jones. New York and Nashville. Abingdon-Cokesbury Press. 365 pp. Price $1.25.

PELOUBET'S SELECT NOTES, by Wilbur M. Smith. Boston. W. A. Wilde Co. Price, $2.75.

The 1950 issue is the 76th annual volume in this distinguished series and is fully up to the high standards set in the past. Dealing with the International Bible Lessons, the *Select Notes* offers a wealth of material for the teacher who takes his work seriously.

ARNOLD'S COMMENTARY, by Benjamin L. Olmstead. Winona Lake, Ind., Light and Life Press. $1.50.

An unusually compact commentary on the Uniform Series of Sunday school lessons for 1950 which many busy teachers will find helpful. Four pages are given to each lesson for text comments, outline, questions and illustrations.

CHRISTMAS, edited by Randolph E. Haugan. Minneapolis, Minnesota. Augsburg Publishing House. Paper, $1.00; cloth, $2.00.

Once again *Christmas,* the famous American annual of Christmas literature and art published by Augsburg Publishing House, Minneapolis, strikingly captures the real spirit of Christmas. Entirely new again this year, stories and legends, poetry, familiar and original art, and music are all woven into this colorful family book which is eagerly awaited at Christmas in thousands of homes.

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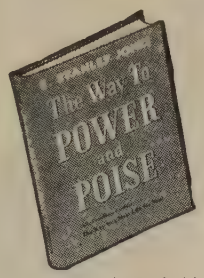

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ABINGDON-COKESBURY PRESS

World Call News Room

(*Continued from page* 34)

Mrs. Anna Scott Carter, retired state secretary of women's missionary work in Missouri, is teaching at Hazel Green Academy, Hazel Green, Ky.

Henry A. Stovall, superintendent of Hazel Green Academy, Hazel Green, Ky., was elected president of the Kentucky District of Southern Council of Mountain Workers when the Council met in Hindman, Ky., on November 15.

Miss Mae Louise Brown is now director of religious education at First Christian Church, Wilson, N. C. Her duties include direction of student work for young people enrolled at Atlantic Christian College. Miss Brown went to this position in October after working since June, 1948, at the Missions Building, Indianapolis, while studying at Butler University.

Miss Bessie Myers has accepted the position of director of children's work in Indiana and will assume her new duties on January 1, 1950. She has been director of religious education for Central Christian Church, Pasadena, Calif., for the past three years. Miss Myers is a native of Nebraska and is completing work for a master's degree in religious education at Drake Bible College.

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A Protestant School in Mexico Serves the Community

THE primary school, Colegio Ingles, has had a long and notable history of service to the community and state of San Luis Potosi, Mexico. Founded in 1890, it has grown in influence through the years. Its activities were interrupted at only one time and that was during the Carranza revolution when schools and missionary work all over the country had to be suspended because of chaotic conditions.

The work of Protestant schools has always had to contend with the fanatical opposition of the Roman Church in Latin America, and our work has been hampered most when that church has had greatest power. Our most flourishing periods have come when that church has lost some of its control over the lives of the people. Left to themselves, vast numbers of nominal Catholics throughout Latin America would gladly patronize Protestant institutions, and enter the Protestant church. But since 1942, the Roman Church has used every means within its power to prevent that very development.

Colegio Ingles has been able to hold its own and, even though the enrollment has decreased a little, our clients are those who have the courage to defy their church and the criticism of their friends. Only about one third of our enrollment is Protestant, the remainder of the students coming from the more liberal elements of the Catholic community.

Another fact about our enrollment reveals the shift that has taken place in the political and social life of the country in the last ten years. For a period of twenty years before the war, our school had many children from the homes of the highest political authorities of the city and state. Today we have very few represented in our student body. It is a time of reaction here in Latin America, but not one of discouragement. It is interesting to note that in this decade which has produced such fanatical opposition to our work, the Protestant churches have grown by leaps and bounds.

May was a month of many fiestas in the school. Mexicans dearly love fiestas and parades, and on every day of any importance the children are called on to take part in patriotic parades and to present a program honoring such occasions. But in May, we also celebrate Mothers Day and Teachers Day. This year we had not one program on Mothers Day, but three. Since we have no auditorium sufficiently large for all our student body and friends on such occasions, we divided them into groups and had different fiestas.

On Teachers Day the Mothers Club of the school honored the teachers with a dinner and many beautiful presents. In spite of the small pittance they receive as salary, I think that teachers are honored and respected more here in Mexico than they are in the United States.

Kindergarten group of Colegio Ingles of San Luis Potosi with the principal, Senora de Valero, and one of the teachers.

Miss Valero, principal of Colegio Ingles for the past seventeen years, was honored by the Federal Government among the group of teachers who have completed more than 35 years of service as teachers. Her many friends joined with the teachers and students in a fiesta to show their appreciation and love for her. It was held in the auditorium of the Chamber of Commerce and the place was filled with her friends and former students. Miss Valero received many lovely gifts, a wealth of flowers, and finest of all, the sincere expressions of affection and love on the part of her students and friends. As her career has been so closely identified with Colegio Ingles, it was also a demonstration of the place that the school has in the life of this community.

—*Mission News,* Latin America Mission

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Singing Their Way Through School

"SPIRIT of God, Descend Upon My Heart" softly sing thirty-nine young voices in beautiful harmony at the close of the chapel service. "God of Grace and God of Glory" rises from the evening hymnology hour as singers who, a month ago, could sing only in unison, now lift on high their mighty four-part harmony.

The Christian Training School at Vigan, Philippine Islands, is a singing group. Under the fine leadership of May Lord, young men and women from the mountain provinces and the lowlands are united in song. They sing at work, during their daily chapel service, at mealtime, in recreation; and every evening at the hymnology hour they learn the great hymns of the church. It is the purpose of the training school to prepare them for church leadership and for helping communities into more abundant ways of living. Believing that much Christian faith and joy and praise and dedication can be expressed in song, the faculty encourages the students in their love and appreciation of the hymns of the church.

In the first term, July to September, these young people study Christian Beliefs, Teaching the Bible to Children, Kindergarten Methods, the Minister's Manual and the Role of the Minister, Public Speaking in the Church, Worship, the Church and Community, the Life and Teaching of Jesus, the Early Church, Fundamentals of Music.

The afternoon period from 3 to 4:30 is spent in learning crafts. The first project was putting the finishing touches on furniture. The kindergarten secured new chairs but they were unfinished. A crew of boys sandpapered them and painted them in lovely pastel flower shades, thus learning not only how to preserve wood, but also how to mix colors.

Many of the students come from communities where cloth is scarce. With cotton thread secured from Church World Service, the girls are learning how to prepare the thread and weave it into cloth. Later, the boys in the woodwork section will learn to make the looms.

Girls who are not weaving are learning to sew. Fortunately, friends in Texas have sent generous gifts of figured feed sacks and sewing notions so that there is plenty of material to work with. All scraps are saved to make stuffed toys for the kindergarten, quilt pieces, or to be crocheted into a rug. When the girls clean up at the end of a period, there is not one tiny snipper of material left.

At present, due to the general distress over the broken-down condition of the old beds in the boys' cottage, the boys are themselves making new bed frames, weaving the centers with rattan, a skill they are learning from our mountain students.

Also in the afternoons in groups of three, classes of organ students practice and take their lessons together. Working this way, they are forced to keep in time and maintain the pace set by the leader. Altogether we are training twelve students to serve as organists in their local churches.

In December these students return to their churches to put in six months of supervised field work.

What do these students do after they leave school? Some of our girls marry; they are equipped to establish Christian homes. One of last year's students who dropped out because she married has just written asking for kindergarten materials to use in her church. Even when they do not continue school, they are able to serve as trained lay leaders in the church. A few outstanding graduates are serving our churches as pastors. One young man left his home in the lowlands to go to the mountains, and last year had the outstanding record of over two hundred baptisms. Another young mountaineer of similar leadership ability will graduate this year.

—MARGARET CHERRYHOMES

Classroom and Campus

(*Continued from page* 31)

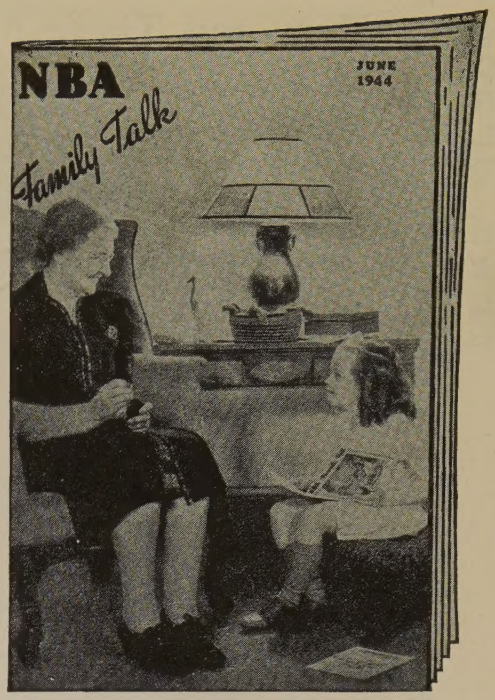
School of Music, who gave the address at the dedicatory convocation on Sunday, December 4, and conducted the TCU Symphony Orchestra in an all-Hanson concert; Samuel B. Harrison, prominent novelist and playwright who helped direct the world premiere of his new play, "Burning Embers"; and Don Gillis, Texas Christian alumnus and director of serious music for NBC in New York.

Transylvania College
Lexington, Kentucky

Mrs. James D. Wyker, wife of a Disciple minister and president of the Ohio Council of Church Women, was the principal speaker for the annual Religious Emphasis Week, November 13-16. The theme for the week was "Personal Religious Living." Subjects of Mrs. Wyker's addresses were "Turn Ye Northward," "The Loneliness of Command," "The Danger of Maturity," and "Citizens of a World Community." Informal conferences and group discussions were held with definite periods set aside for individual conferences. The closing meeting was followed by a worship service led by the Student Religious Life Council.

Mrs. Wyker was also one of the speakers of the Eighth Annual Vocational Guidance Conference which was held on the campus, November 18, when high school seniors within a radius of one hundred miles of Lexington gathered to hear business and professional men and women discuss opportunities in various vocational fields. The day closed with a matinee performance of "All My Sons" by the Transylvania Drama Department.

Transylvania's present student body represents nearly every state and four foreign countries, and is made up of individuals belonging to fifteen different religious bodies and faiths, with Disciples in the majority.



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A GOOD way to start any new year is to begin doing something better than it has been done before. WORLD CALL is now beginning again on its climb upward in paid subscriptions. During the past three months there has been a steady increase in circulation.

The October 1949 issue of WORLD CALL was mailed to 540 more subscribers than the September issue. The November mailing was going still higher as this January issue went to press. Constant gains each month, however small, will put the circulation back on the road to that Crusade goal of 100,000 subscribers.

States showing a gain in their October subscription totals were Arizona, Northern California, Southern California, District of Columbia, Florida, Georgia, North Idaho, Illinois, Kansas, Kentucky, Louisiana, Maryland, Minnesota, Mississippi, Missouri, New Mexico, Ohio, Oklahoma, Tennessee, Texas, Virginia and Washington. From the WORLD CALL office to WORLD CALL secretaries in these states, thanks for the good work.

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WORLD CALL secretaries must be doing a thorough job of promoting the magazine in their churches. Late in October a letter offering free promotional materials brought a flood of requests in reply. Thousands of miniature WORLD CALL folders were ordered promptly for banquet tables. Sample copies of back issues of the magazine were in such demand that the supply was soon depleted. Many orders came in for the filmstrip, "WORLD CALL in Focus." The rush to order material for promotion of WORLD CALL was encouraging, if a little breathtaking for the office force! Requests for all of these items are still being filled.

The WORLD CALL filmstrip can be ordered through most of the state offices. The WORLD CALL office is handling orders only for Indiana, Louisiana, Arizona and Maryland. This 35 mm filmstrip in full color provides a 20 to 30 minute program. It is being shown in the churches to tell how WORLD CALL is produced and to show how church leaders are using the magazine.

Mrs. F. E. Frey, WORLD CALL Secretary for Central Woodward Christian Church, Detroit, Michigan, wrote after using the miniatures at a banquet, "The folders said just what we wanted. Here are ten more subscriptions." This was a welcome response. Mrs. Frey said just what WORLD CALL wanted.

"What do you think," Mrs. Frey also wrote, "of handing each new member who comes into the church an envelope containing samples of church literature from children's papers up to the *Christian-Evangelist,* WORLD CALL and *Hearthstone?* Members who do not immediately become active in church organizations often do not see our literature for a long time. This might stimulate an interest in the organizations as well as giving information."

Mrs. Frey's idea is passed along as a workable suggestion for other churches.

Two more churches deserve recognition in the 1948-49 Ten Per Cent Legion. These are First Christian, Watsonville, California, which secured WORLD CALL subscriptions from 21% of its members, and Community Christian, Tempe, Arizona, 17%.

—LOUISE MOSELEY
ACTING NATIONAL WORLD CALL SECRETARY

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1949 to October 31, 1949, Compared with July 1, 1948 to October 31, 1948.

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1948-49	1949-50	1948-49	1949-50
Churches	$166,977.50	$156,296.48	$24,187.88	$23,771.14
Bible Schools	16,601.91	17,922.24	2,095.95	2,993.81
Women's Missionary Societies	36,139.85	33,385.91	683.77	776.50
Councils	82,208.73	88,813.03	1,907.28	2,387.37
Young Matrons' Missionary Societies	1,661.28	1,478.80	35.00	30.00
Guilds	8,237.61	7,922.96	193.50	218.18
Youth Groups	5,268.57	6,335.51	511.82	213.84
Children's Groups	682.53	800.44	187.71	149.24
Individuals	3,173.22	2,514.00	7,679.62	5,177.67
Grand Totals	$320,951.20	$315,469.37	$37,482.53	$35,717.75
Adult Missionary Organizations Totals	$128,247.47	$131,600.70	$2,819.55	$3,412.05

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Loss in undesignated and specific gifts $5.482.73

Last Column

Farewell Message from Milo J. Smith

The message below was written by Milo J. Smith the day before his death, October 5, 1949, in Berkeley, California. During a long ministry, first as pastor, later as secretary of the Board of Temperance and Social Welfare, and as state secretary of Northern California, he became the friend of thousands of ministers.

In a last hour what would a soul write if it had hands?

A word to wife and children; my friends of the great Fellowship, the Church of the Living Christ;

The things yet you would like to do—how great the number?

It may be that can continue.

Life is majestic and rewarding, when God keeps vigil with the soul.

Tomorrow is always bigger and better and Hope abides as the morning breaks Eternal bright and fair.

To all of you who have been in my heart—"Carry on."

What They Say

The Student says Books.
The Scholar says Knowledge.
The Preacher says Character.
The Minister says Service.
The Philosopher says Truth.
The Artist says Beauty.
The Epicurean says Happiness.
The Stoic says Self-Control.
The Christian says Self-denial.
The Statesman says Co-operation.
The Ruler says Loyalty.
The Patriot says Patriotism.
The Sage says Wisdom.
The Youth says Achievement.
The Soldier says Courage.
The Editor says Success.
The Manufacturer says Efficiency.
The Banker says Wealth.
The Dreamer says Vision.
The Friend says Friendship.
The Pedagogue says Personality.
The Physician says Health.
The Biologist says Growth.
The Psychologist says Adjustment.
But the true educator
says all of these, and more,
must be utilized.

—Eureka College Bulletin

In the post office of a North Carolina village a stranger saw the local patriarch sitting on a flour barrel and whittling. A bystander informed him that the old fellow had already passed his one hundredth birthday. Impressed, the stranger exclaimed: "Isn't that amazing!"

"We don't see nothin' amazin' 'bout it 'round here," was the laconic reply. "All he's done is grown old—and he took longer than most people would to do that!"

13 1/3%

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Since January 1, 1931, the brotherhood has asked the Pension Fund to administer $3,297,053.97* of gift money. Of this amount, $438,878.75 has been received from 75 Wills in which the Pension Fund has been a beneficiary. That is 13 1/3% of all gift money received.

As a result, 1802 needy, aged ministers and widows have been helped during the past eighteen and one-half years. Some 716 of these receive a check each month.

Bequests to the Pension Fund help to undergird the ministry. There is and always will be a need of gift money if those who "proclaim the gospel" are to "live of the gospel."

The making of a W I L L is as important to a Christian of modest means as it is to one of great wealth. Make a W I L L, by all means! Include a gift to the Pension Fund according to your ability.

*as of June 30, 1949

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